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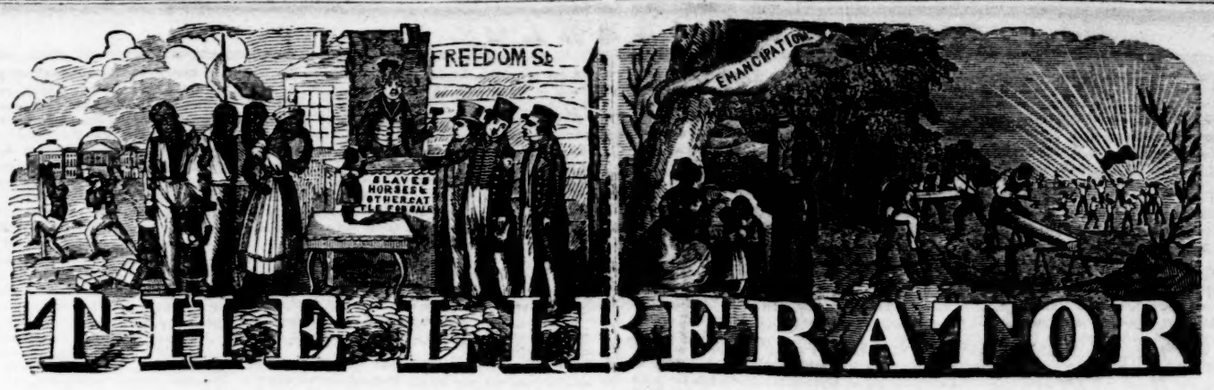

THE LIBERATOR

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VOL. IX. OUR COUNTRY IS THE WORLD, OUR COUNTRYMEN ARE ALL MANKIND. NO. 7.

WM. LLOYD GARRISON, EDITOR. BOSTON, FRIDAY, FEBRUARY 15, 1839. ISAAC KNAPP, PRINTER.

REFUGE OF OPPRESSION.

FROM LETTERS FROM THE SOUTH.

SOMERTON, Va. Dec. 1838.

Sir,

A newspaper called the Liberator, has been sent to this office, you are well aware that this paper is not worthy the notice of the Potomac, is read by no person, and that no one will take an interest in any such rascally publication except in the free states, and all the Abolitionists in those states, are a designing set of villains, only to be hunted because they live in the vicinity of free states, and can't own slaves—to induce them in their laziness; and if one, even one of those that should miss the way and get to heaven, the doors should then be closed,—and gentlemen not be admitted to such a scoundrel.

You can remain in Boston, and preach your doctrines there, but, coward-like, afraid to open your mouth here. The writer will visit your place soon, and give you a good Lynching; for the State will not pay an expenses. So you had better keep them at home.

Yours truly,
SOUTH.

Editor of the Liberator.

P. S. I've got a PITCH!

If you ever send such papers here again, we will come to and give you a good Lynching; for the State will not pay an expenses. So you had better keep them at home.

Lynch Club of Charleston, South Carolina.

CITY CONVENTION.

The abolitionists are holding a great City Convention here, about these days, and trying hard to blow up the expiring embers of agitation. One of the measures resolved upon, is, we understand, to form an Anti-Slavery Society in every Church in the city, and every where in the country too. They would perhaps also form an Abolition Society in every quiet and peaceable family, if they could. As to Church Anti-Slavery Societies, they are in violation of the plainest principles of fairness, though in accordance with the policy which has been adopted too much, in connexion with other efforts at reform, and sanctioned by much high authority, besides that of Abolitionists. The Churches are well formed associations, and if their moral action can be turned to any one point, the results are likely to be important. So they have been made the cauldrons to boil all soups in. But it ought to be remembered that Churches are associations for one purpose, and the members being agreed on this *one* may live together very affectionately, though on other matters they may hold very diverse opinions. It is not to see, that if a part undertake to pervert the association, and make it into a Temperance Society; another part, to make it into an Anti-Slavery Society; another, a Moral Reform Society; another, an Anti-Tobacco Society; and all the rest, something else, that the original design of the institution is overthrown, and a powerful association turned into a bedlam. The same reasoning would apply to any other association. Where the case, that associations formed for other purposes are attempted to be made into *political* engines. This is always complained of, and justly; for it is unjust, and a violation of the pledge given on entering the associations. We do not expect to convince Abolitionists with this reasoning, obviously just as it is, but we hope to convince other men, and induce them to let the Churches attend to their own proper business, viz. the promulgation of the Gospel simply, and attendance upon its ordinances. As to the new system of Anti-Slavery, we hope the Churches will "resist it nobly." They will not be hurt if they behave nobly. The effort will prove itself feeble for mischief, if not for good. Abolition has had its day; its character is well understood; its adherents are falling off all, and in all respects it has ceased to be an alarming opposition.—*N. Y. Journal of Commerce.*

From the Journal of Commerce.

ABOLITION CONVENTION.

At New-York, on Wednesday last, the advertisement of the meeting of the ABOLITION CONVENTION, was shown to me. The consequence was, an interview between the subscriber and Mr. Whiting, and another member of the Church worshipping in the Chatham Chapel. They were told that such a use of the building would be a violation of the terms of the lease, and that it would not be allowed. They attempted to reason the matter, and talked about free discussion. I replied that I only wished them to do me justice in their statements; to state that I would regard the holding of such a meeting in the Chapel as a violation of the lease; that I prohibited it, and would hold them responsible. Mr. Whiting then replied, 'We must go and tell the persons they cannot have the use of the Chapel.' The hour for the travelling of the cars was near, and I left the office of the estate, to return to my residence in New Brunswick. The conversation took place in the presence of several witnesses.

Should it be necessary, I shall hereafter expose the manner in which it was contrived to hold possession of the Chapel, after the expiration of the second term of the lease, without taking a new lease that had been granted, according to agreement with the person who represented the Church. But I forbear, and just advert to this contrivance, (not honorable to the parties concerned, and especially to the individual who had engaged to take the lease, and then refused to sign it, after it had been prepared by W. Kent, Esq.) to let them see that I did not speak unadvisably, when I prohibited the use of the Chapel by the Abolition Convention a violation of the terms of the lease. In the case that expired last May, and which they have held over, it was expressly stipulated, that no such meetings should be allowed in the Chapel; and the same stipulation was inserted in the lease prepared, but not signed.

J. J. JANEWAY.

New Brunswick, Feb. 1, 1839.

NOTICE TO MASTERS OF SLAVES.

MAYOR'S OFFICE, ST. LOUIS, Dec. 20, 1838.

The recent extensive distribution, in this city, of incendiary abolition newspapers, tracts and pictures, effected secretly in the night time, by casting packages into yards and other places, where they would be found by servants, compels all officers who are concerned in maintaining the public peace, to deny the colored people some of their usual privileges, until those enemies of the human race, the abolitionists, (who have evidently done this deed) are discovered and dealt with according to law. This miscreant band, composed of fanatical fanatics, urged on by 'zeal without knowledge'—of fools who are incapable of comprehending the whole subject of negro slavery, as it exists amongst us, and of villains, under the cloak of philanthropy, ought to be hunted up with the same vigilance that is used in hunting up mad dogs: and as the colored race, both bond and free, are always the special victims of their machinations, it is the special duty of the colored race to give the police such information as may lead to their detection and punishment.

There is little discontent, or cause for discontent, amongst the slaves of Missouri; and their condition will certainly continue to improve, if the abolitionists will merely let them and their masters alone; but if these nefarious intermeddlers continue to interfere, the happiness of the blacks must be compromised in proportion to the extent of that interference.

The usual permits, from this office, to colored people, for social parties and religious meetings, after night, will be withheld, until information is given of the hiding places of the incendiaries, which must be known to some of our colored people.

WM. CARR LANE, Mayor.

SLAVERY NOT CONDEMNED BY GOD!

THE VIRGINIA POSITION IN 1836.—The metropolitan editor of the New School Presbyterians, tells us that his position on the subject of slavery is that which was taken by the Virginia delegates in the General Assembly of 1836. We find this stated in the resolutions offered by Mr. M'Ilhenny, as follows:

'WHEREAS the subject of slavery is inseparably connected with the laws of many of the States of this Union, in which it exists under the sanction of said laws, and of the Constitution of the United States:

'AND WHEREAS slavery is recognized in both the Old and New Testaments as an existing relation, and is not condemned by the authority of God: Therefore

'*Resolved*, That the General Assembly have no authority to assume or exercise a jurisdiction in regard to the existence of slavery.'

ANTI-SLAVERY.

ANTI-SLAVERY MEETING IN FANEUIL HALL!

The following is a sketch of the speeches made in the Old Cradle of Liberty, on the 24th ultimo—as taken down on the spot by the Editor of the Emancipator.

The Rev. SAMUEL J. MAY said, Mr. President, this is a great day for our cause and for human rights. Here we are, at last, in Faneuil Hall, to rock the old Cradle of Liberty with the free discussion of our great subject. It is a cold day for us, sir, but it is hot for the slave. My heart rejoices in this day. What though some countenances of the living may look coldly upon us and our enterprise, who can doubt that the countenances of the mighty dead, which are here portrayed, smile at this meeting? I will not make a speech, but merely present some resolutions.

Sir, it is no longer a matter of doubt that, in Faneuil Hall, such resolutions as these will be passed by acclamation. They are the legitimate deductions from the self-evident principles which were laid down by these venerable men, a portion of whose countenances here look down upon us. Though they have been discountenanced here, yet I rejoice that now these walls re-echo the sentiments of the fathers of our country.

JOHN W. BROWNE, Esq. of Lynn. I rejoice also, to be present to hear these walls re-echo the good old doctrines of 1780, which have been called, here and elsewhere, the doctrines of *modern* abolition. They are the hereditary doctrines of Massachusetts. She has engrafted into her constitution our fundamental doctrines of Immediate Emancipation, without compensation to the master, and without preparation to the slave. In the year 1780, Massachusetts was a slaveholding State. How were those slaves emancipated? The first article in the Bill of Rights, then adopted by the people, proclaimed that all men are born free and equal; and that clause manumitted, at a blow, all the slaves in the Commonwealth, instantly, without preparation and without compensation. It is not a new doctrine, then, but the very doctrine which Faneuil Hall echoed sixty years since. It is the ancient fanaticism of Massachusetts. And when our legislature shall declare the duty of Congress immediately to abolish slavery wherever Congress has the constitutional power to do so, it will be nothing more than a renewal of the old declaration of Massachusetts. Many of us are the descendants of slave holders, and some, perhaps, are the poorer to-day for the slaves that might have come down to us had they not been thus liberated. And may we not meet here, to discuss these old truths which too many of the sons of those fathers have forgotten, although our fathers made white men and black men alike free, in the day when freedom was valued by them above the price of their heart's blood? Sir, I rejoice to be here. I stood here three years ago, and heard predictions that the Union was about to be dissolved unless the anti-slavery agitation could be quieted. I well remember, when that 'old man eloquent,' who then raised his voice, [Harrison Gray Otis] declared that in imagination he already heard the knell of our departing glory. Well, sir, three years have now elapsed, and although there has certainly been no relaxation of anti-slavery efforts, we find our Union this day more firmly established than even before. Now the ears of *my* imagination hear the awful knell, but not of our union—no, I hear the groans of slavery dying, and I anticipate the day as near at hand, when its foul carcass shall be thrown out without a winding sheet, and not even a Calhoun or a M'Duffie to do the funeral honors.

WENDELL PHILIPS, Esq., wished to add another resolution:

Resolved, That whether the members of Congress sustain freedom of speech in the Capitol or not,—Massachusetts and Faneuil Hall are never gagged.

Sir, said Mr. P., we are asked what the abolitionists have done. Two things we have certainly done; we have opened these doors, and we have pictured that man's features, [pointing to Mr. Adams' portrait] on these walls, not to honor him as the ex-president of the United States, but as THE MAN who alone has dared, on the floor of Congress, to maintain that slaves have a right to petition. It is fitting that we should meet here. We have united to finish what our fathers left unfinished, when they declared that all men are born free and equal. When, in 1780, our fathers hung up the shield of this declaration, in their constitution, they did not make it broad enough to cover the black man. We have mat to strengthen the stakes and enlarge the canvass of the law, till it shall cover all men, both black and white. And not the black man alone demands our labors. The patriot as well as the abolitionist is concerned in this struggle. When we first commenced the contest for the rights of the colored man, we supposed that all our own rights were safe. The right of petition was a right which our fathers brought over with them. It is of English not American origin. But we have learned another lesson; we have found that in order to establish the rights of the slave, we must first establish our own. Sir, it was not a slave that perished at ALTON, but a freeman in a free city who fell the victim of a system to which he was never subject. It is the right of the white man, therefore, as well as the black man, for which we strive.

It is said that our efforts will dissolve the Union. Sir, is the Union to be bought at the price of free lips? The Union may be bought too dear. We may preserve the form of Union, but it will be valueless, if bought at such cost. There is no union at this moment, for every man in this hall, that will sustain our own rights. He cannot set his foot in Virginia. And that colored free citizen I see yonder, if he set his foot in Savannah, is imprisoned until he can prove his own freedom, pay his own costs, and leave the place without delay. It was the boast of Ancient Rome, that she had thrown over her own citizens the shield of her own powerful protection. No matter in what remote or barbarous land he might be found, as a Roman citizen he was sure of protection. Not so with Massachusetts; her citizens are seized in sister states and sold into slavery; a Senator of the United States threatens wholesale hanging, while her Webster is dumb and her Fletcher is gagged.

But it is said there is a compact between us, and that Virginia did not understand it as allowing us to interfere with her institutions, and therefore we must adhere to her understanding of the compact. Very well; how did Massachusetts understand the compact? How did Faneuil Hall understand it? Why, that we were to be *free* under the Union, as we were free before. If the thoughts and suppositions of the parties, and not their words, are to settle the nature of the compacts, let Massachusetts speak, as well as Virginia. Let her tell the thoughts of her Heaths and her Sedgewicks, her Quincys and her Otises, and other leaders of the revolution.

Sir, I feel that it is fit we should meet in the cause of liberty, in Faneuil Hall. He that speaks upon liberty strikes the key-note of these walls. Surely, sir, when our misguided fellow citizens met here, a few years since, for the defence of slavery, that meeting could have called out no responsive echoes from this roof. That meeting spoke for oppression, and it ought to have been silenced, as it was, in forgetfulness and disgrace. They said they were seeking to prevent the dissolution of the Union. But I say, that if lawful and peaceful efforts for the abolition of slavery in our land will dissolve it, let the Union go. Love it as we may, and cherish it, as we do, equally with the loudest of our opposers,—we say, perish the Union, when its cement must be the blood of the slave! when the rights of one must be secured at the expense of the other. We will not accept of the blessings of the Union, if we must abandon the slave. But God has so bound us to the slave, that we cannot abandon him. We are embarked in the same vessel, and must be saved or perish together. So let it be our firm determination this day, that united or divided, free or bound, we will live or die with the slave.

Loud and repeated calls were then made for Garrison, Garrison, Stanton, Stanton; but the platform was next mounted by the venerable Seth Sprague, of Duxbury, father of the Hon. Peleg Sprague, who was one of the speakers at the great anti-abolition meeting in Faneuil Hall in 1835.

Mr. SPRAGUE said he would not trouble them with a speech, but he could not entirely suppress his feelings on the occasion, it gave him so much pleasure to meet in the old Cradle of Liberty on such a subject, and to see here the descendants of those who rocked the cradle in the trying times of 1774, 75 and 76. I lived, said he, in that day, and I know what the doctrines were that then prevailed, and I never heard, in those days, any such doctrine as I have heard in these times, that slavery is the corner stone of our republican institutions. I always understood that liberty and human rights were the corner stone. I remember the discussions about the Massachusetts Constitution, that declared all men born free and equal. Those who now teach this doctrine are called fanatics, but I can testify they are the same kind of people that then held the same doctrine. And I hope yet to see the day when every human being in the United States is as free as I am myself. I have a son, sir, who once spoke in this hall, and pointing to that picture, [Washington] called him, 'that slaveholder.' Sir, Washington was an abolitionist, and he freed his own slaves. In that day, it was not considered safe to free large numbers of slaves all at once. That was the only reason that I ever heard in those days, against immediate and universal emancipation. But now it has been tried, and found to be safe, let them be ever so numerous. Had that been known sixty years ago, as it is known now, every slave in the United States would then have been set free. But they did not think it safe to do it all at once. But now we know it, and why should not every man be an immediate abolitionist?—Liberty and slavery cannot long exist together. We have already lost a part of our liberties, and if the slaves are not freed, we shall lose them all.

WILLIAM LLOYD GARRISON was received with cheers long and loud. He said: Mr. President, it has been the fixed determination of my mind, never to speak in Faneuil Hall, till I could have free utterance here. And that has never been until this day. I thank God, that though, for being an abolitionist, I am and have been, in this free, republican and Christian land, an outlaw, yet that now I may speak in Faneuil Hall. I go against oppression everywhere, now and forever, and for this I am an outlaw. It is true the wings of that eagle [a large gilded eagle in the front of the gallery] may shelter me now in Faneuil Hall—but in South Carolina, even the eagle could give me no protection. Sir, our cause is the cause of God. How do we know it is the cause of God? I will tell you. It is because the Devil and his emissaries are against it. Because we this day see the scripture fulfilled in it, when we see the father here against the son. It is an affecting spectacle, to see that venerable father [Sprague] come here to blot out the stains put upon these walls by his own son. Sir, let who will deny me the right to speak, in behalf of immediate emancipation, there is one who would bid me go on if he could now rise from the grave and stand among us. I refer to 'that slaveholder,' [pointing to the portrait of Washington]. Rather let me say to that abolitionist, ay, and an immediate abolitionist. When did he endorse our doctrines? It was when he was about bidding adieu to the earth, and was making up his accounts to stand before his final Judge. Then it was, that he saw and confessed, that his hands were red with blood, and that while pretending to be in favor of universal liberty, his zeal was only partial.—And though late, he brought forth fruits meet for repentance.

I have a right to speak here, as a citizen of Boston. True, sir, I have in former days been handled somewhat roughly here, but let that pass now. I can say, 'Boston! with all thy faults, I love thee still.'

This is the slave's day. The city of Boston to-day bears her testimony that the abolition cause is the cause of humanity—is her cause. True, it may be said we are only *permitted* to meet here. But, sir, under the circumstances of the case, it is nothing less than a verdict of the conscience of Boston, that we are right in our measures and our principles. How do I prove this? Why, sir, we have been trying for five or six years to get admission into this Hall, and that heretofore our petitions have been trampled under foot. It has been a test question, and has been so regarded, here and elsewhere. It will so be regarded at the South. What does the South say? The South says that free discussion must be put down, or slavery will be put down; and Boston says that there shall be free discussion, and slavery shall be put down. There is no evading of this, and we are met here, in the Cradle of Liberty, to seal the death-warrant of slavery.—The dream is certain, and the interpretation thereof sure.

I did not come here to make a speech, sir. We do not need many words to make the people of Massachusetts understand the wickedness of slavery. They know that it is cruel, and dastardly, and devilish; and they know the motives of its supporters, from that servile tool Martin Van Buren, down to Henry Clay, that inveterate slaveholder,—I care not what place or station they may occupy.

I thank God that the liberties of the whites are in jeopardy. There was not principle enough among us to feel for the black man, deprived of all his rights, and subjected to the deepest oppression; but when we find our rights invaded, and that we cannot travel in one half the states of this Union without perilling our lives, and that John Quincy Adams is gagged on the floor of Congress, then we can feel, and take fire, and blaze out in love for universal liberty.

You remember, sir, that in the year 1835, there was a perilous state of things in Boston. The city was in a state of frenzy, and men know not what they did, or what manner of spirit they were of. It was a dark hour, the darkest that ever occurred in the history of our country. But, sir, I then declared, that the day would come that even Faneuil Hall should yet echo the notes of liberty. And now, behold the day.

J. W. MELLEN, Esq., of Boston, made some remarks, urging the people and the Legislature of Massachusetts to take measures to procure the interposition of Congress for the rescue of some thousands of Americans who had been driven by cruelty, or inveigled by false pretences to the shores of Africa, where they were suffering with want and perishing by disease. [This movement is worthy of being followed up. It is as much the duty of Congress to protect the thousands on the coast of Africa, as the dozens who are exposed on the coast of Sumatra.—ED. EMAN.]

Rev. NATHANIEL COLVER, of Boston, said: I am happy to stand in this Hall, and listen to these sentiments. The place and the occasion call for such exercises. We have all heard of Faneuil Hall, in whatever part of the country we have been born and have lived.

The objection has been urged, long and loud, against our efforts, that we shall dissolve the Union. Sir, we love the Union. But if we must offer our own liberties on the altar of the Union, it costs too much. What is the Union worth to me now? Where can I go and exercise the rights of citizenship guarantied by the Union?

Sir, the seeds of death are in our nation. There is corruption in our faith with regard to the rights of man. We have not gone down deep into human nature, and taken hold of the rights of men, AS MEN, to stand by them at every hazard. We have been too ready to sacrifice these inalienable rights to party interests, to the exaltation of a few, at the expense of the rights of the poor.

We must be reclaimed from this departure, or we must perish in our corruption. How shall the nation be saved? It must be through the power of truth, brought to the minds of the people,—the whole people. And we are doing it. True, we do not stand in South Carolina, but we stand where South Carolina hears our voice. South Carolina will know that Faneuil Hall is this day opened for us to plead the rights of man and the cause of our common nature.

I know there is a great difficulty in correcting public sentiment; but I think I see the way. The matter lies before my mind in the image of a great cask, full of public sentiment. This public sentiment has become corrupt and tainted, and the only purifier is truth and righteousness. The District of Columbia is the bung-hole, and John Quincy Adams stands with his great pitcher full of truth and righteousness, to sweeten the cask. The slaveholders are afraid, and have got Atherton to make a bung and stop the hole. But here comes Garrison with his auger, and bores a hole in the North end, and Stanton drives the truth in with his forcing pump, and if the men at Washington will only keep kicking the cask, it will soon diffuse itself through the whole mass, and the country will be saved.

EDMUND QUINCY, Esq., of Boston, said, I thank God that this day's sun has risen upon this city, and shined upon this numerous assembly in the old Cradle of Liberty. I thank God that it has not become, what some predicted, the Coffin of Liberty, but has now been made again the Temple of Liberty. Unhallowed sacrifices were once offered on its altar, and the smoke vapored about its walls, but that time is passed, and it will be proclaimed from the St. Lawrence to the Sabine, that abolition has been heard in Faneuil Hall,—ay, sir, that William Lloyd Garrison has been heard here. And it will strike terror to the heart of the oppressor. It will prove that the free states are getting right, and that they will be right.

This city has always been in the lead in behalf of liberty. Here the American revolution was born. Here were made the first efforts to abolish African Slavery. Here the rejected and despised faith of the revolution, that all men are born free and equal, was again revived. And here these truths are now at length re-echoed in Faneuil Hall, and the applause they call forth is the response of the people of Boston to the principles of abolition.

It is but about three years, since the man who has addressed you, [Garrison] was dragged through these streets with a halter about his neck, by a mob, which, if not led, was at least not discouraged by the municipal authorities of the city. Here is a proof of a progress of public opinion, without a parallel in the history of reform, and it shows that the death-knell of slavery is already tolled.

Are we asked what we have to do with slavery, when slavery forbids our own servants in Congress to obey our own commands,—when our own citizens are seized and sold as slaves,—when our own free countrymen are shut up in our own jails, built with our own money, and then sold at the man-shambles on our own exclusive territory,—when coffles of slaves in chains are driven by the very doors and under the eyes of Congress, and thrust into the holds of slave ships, under the charge of our own custom-house officers, with circumstances of cruelty unequalled in Africa? Who asks the question?

It is with instinctive sagacity that the upholders of this execrable system insist we shall let it alone in the District of Columbia, for fear, if we carry that outpost, we shall turn its guns upon the citadel itself.

We have the testimony of the ablest men among the upholders of slavery, Calhoun, M'Duffie, Hammond, Rhett, and others, that our measures are right, and are adapted to the end we have in view, and if persisted in, will be successful.

Already we hear the cry of distress, and the legislatures of the free states are appealed to for the protection of the system, for they feel that if our efforts are continued, the institution must fall. And yet we find among ourselves, men in the legislature, or on the bench, or occupying desecrated pulpits, who cry out that we are retarding emancipation. It is a weak invention of the enemy, to solace the consciences of the cold hearted. Let us carry the District of Columbia. We can do it, and we will do it. And when that is done, we have cut off the head of the monster. And when we have suppressed the internal slave trade, we have drained his blood. And then this old dragon, whose foul coils have been drawn over the land, and whose fœtid breath has poisoned the atmosphere of the free states, may drag out a miserable existence in the states for a few years, but his powers and life are gone.

AMASA WALKER, Esq. of Boston, Rev. J. H. MARTYN, of Haverhill, Rev. CHARLES T. TORREY, of Salem, Rev. C. P. GROSVENOR, of Worcester, Mr. PETTIBONE, of Andover, J. LEAVITT, of New York, and several others, addressed the meeting. But when it is considered, that the reporter was taking notes in a room without fire or seats, and the thermometer below zero, that his paper was full, and all the pencils he could borrow used up, he humbly asks to be forgiven for the remainder of the remarks. The tone and character of the proceedings can be better judged of than by this meagre sketch, from the fact that a large assembly stood in the Hall for two hours without complaint or weariness, to hear and cheer what was said and done.

MR. GARRISON, in rising to present the following resolution, referred to the remarks of Mr. Quincy as to the outrages of 1835, and said, I feel in very good humor to day with Boston. She has this day declared that she was wrong, and that I was right, and as she has thus made the *amende honorable*, I am quite disposed to forgive and forget what is passed.

Resolved, That if from any place a voice of remonstrance should go forth in thunder tones against the adoption of the infamous gag resolution in Congress, coming from any quarter, and especially from a recreant son of New England, denying to the people the sacred right of petition, and to their representatives, the freedom of speech, that place above all others is Faneuil Hall; that we, the people of this Commonwealth, lift up that voice in one mighty burst, from full hearts, and with an unconquered and unconquerable spirit; and that, instead of tamely submitting to this daring and despotic measure, we hereby pledge ourselves, before God and the world, that we will resist it in a manner worthy of freemen and Christians.

From the Boston Atlas.

The following letter from the Hon. Stephen C. Phillips, of Salem, in reply to an invitation to address the meeting of citizens in favor of the abolition of slavery in the District of Columbia, held in Faneuil Hall, last week, has been handed to us for publication.

In the third paragraph, Mr. Phillips alludes to a remark made by the committee, in their letter of invitation,—that they 'thought it right to apprize him, that most of the speakers would probably be persons known as Abolitionists.'

SALEM, 25th January, 1839.

DEAR SIR: Your favor of the 23d inst. was sent to my house at a late hour on the evening of that day. I was too much occupied yesterday to prepare any other than a hasty and formal reply, and preferred to await my earliest leisure to state, very frankly, the views suggested by your communication.

In what seemed to me *my proper place*, here and elsewhere, I have been ready to meet occasions of declaring my sentiments in relation to the object for which your meeting was called; and I am willing and wish to be understood as unequivocally and decidedly in favor of it, to the extent of your known wishes and avowed design. I have never entertained the slightest doubt of the constitutional power of the Federal Government to abolish slavery and the slave trade in the District of Columbia, and I have always regarded its duty as co-extensive with its power. I believe it to be the right and duty of the people to understand this question in all its bearings, and I am desirous that it should be every where regarded as a fit subject for serious deliberation, and frequent and thorough discussion. I rejoice that *at last* the doors of Faneuil Hall have been opened without hindrance, for the purposes of such a discussion; and I trust that henceforth no other 'public sentiment' will be nursed in the 'Cradle of Liberty,' but such as forswears all sympathy with slavery, its interests and influences.

Holding these views, I should nevertheless have been restrained by two considerations from complying with your request, even if circumstances had permitted my absence from home. In the first place, I have neither the habit nor the leisure to render any important service as a public speaker, and I only yield to peculiar claims of official or personal duty, whenever I consent to occupy such a position. In the second place, I am not an Abolitionist, in the distinctive party sense of that epithet, as it is now understood by the community; and I ought, therefore, in good faith, so far to regard the very proper intimation at the close of your letter, as to avoid assuming an attitude, in which I must either have proclaimed the extent of my disagreement with Abolitionists, and the grounds of it, or have been obliged to submit to a misconception of my sentiments and motives. I do not wish to subject myself to either of these alternatives. I feel too great an interest in the *cause* of abolition, and too much personal respect for many of its prominent advocates, to desire an occasion of condemning measures which my judgment has not approved, and of disowning a spirit exhibited in some instances—to which my feelings can never respond.

It is clear that the abolitionists cannot long remain so much separated as they now are from the mass of the community in New England and the free States; but that by a gradual approximation, to be effected, on the one side, by a wise resort to a more circumspect and considerate policy, and quite as much on the other, by the triumph of candor over prejudice, of reason over passion, and of a patriotic love of the principle of Liberty over a treacherous fear of the power of slavery, we are to become prepared, at no distant day, to discern common dangers through the same medium, to yield to common obligations from the same motive, and to engage, if it must be, in a common struggle for all which constitutes the value and glory of the Federal Union. The time for such a concert of opinion and action must be approaching; and for one, I do not hesitate to declare, that the political and religious principles I profess, the warmest feelings which I cherish, the deliberate conclusions of my judgment, and a sense of duty which I cannot and would not repress, all hold me in readiness to meet the crisis, come when it may. The continuance of American slavery is manifestly incompatible with the progress of civilization and the permanence of our institutions; and it seems to me neither wise nor patriotic to be, or pretend to be indifferent to the appeal, which the spirit of the age is successfully addressing to the spirit of the country.

I remain, Dear Sir,
Yours, very respectfully and truly,
S. C. PHILLIPS.

E. G. LORING.

[From the Emancipator.]

NORTHERN DEALERS IN SLAVES.

When we entered upon the work of procuring freedom for two and a half millions of American slaves, it was in circumstances that called for a measure of the feeling expressed by one of old, who declared that he 'conferred not with flesh and blood,' and who could say, with reference to the solicitations of anxious friends, as well as the threats of open enemies, 'none of these things move me.' We knew it would be a costly undertaking, and were prepared to go forward, cost what it might, of earthly good, knowing that it was a work secure of obtaining the favor of God.

We knew that the development of the various connections with which Slavery had fortified itself at the North, would produce excitement; and that the sword of truth could not reach the heart of slavery without striking through many individuals, for whom respectable connections and high reputation, both in church and state, would plead that they might be spared the pain and disgrace of exposure. But being satisfied that the great cause of humanity requires the sacrifice, we are impelled by a sense of duty, to lay open the entanglements in which our northern men are bound hand and foot and tongue, as the vassals of slavery. And we wish it always to be borne in mind, that these disclosures are not made for the sake of wounding individuals, but to show the tendency of the system, and awaken our whole community to a conviction of the necessity of a united and effective movement to destroy the system itself, whose evil fruits are so various and so debasing. With this view, we call attention to the following business advertisement, which came to us lately in the columns of one of our southern exchange papers:

From the Alabama Beacon, Dec. 13.

'PUBLIC SALE OF NEGROES.'

'BY Virtue of a deed of Trust made to me by Charles Whelan, for the benefit of J. W. & R. Leavitt, and of Lewis Brown, all of the city of New York, which deed is on Record in Greene County, I shall sell at *Public Auction*, for cash, on the main street in the town of Greensborough, on Saturday, the 22d day of December next, a negro woman about thirty years old, and her child, about eleven months old; a negro girl about ten years old, and a negro girl about eight years old.

WILLIAM TRAPP, Trustee.

'November 27, 1838. 176 3t.'

Here is an assignment, made by Whelan, the slaveholding debtor in Alabama, of certain slaves, to the Leavitts and L. Brown, the merchant creditors in New York, to be sold by them in default of payment of the debt due; and this assignment legally accepted by the creditors, and the sale ordered by them for their benefit. The intervention of Trapp as trustee, is a mere matter of form, for convenience.

This case, therefore, differs somewhat from those cases in which a northern merchant sends his demand to a southern lawyer for collection, and the sheriff takes the human property of the debtor in execution, and sells it according to law. Although, in the latter case, we see not how the northern man can exonerate himself from the crime of selling his brother; because he who does an act through another, does it himself, morally. And no man can properly send a demand to be collected in a slaveholding state, without giving positive orders to his agent or attorney, that slaves shall not be taken for payment, either by conveyance, trust, or execution. But in this case, the deed of trust is legally supposed to have been *accepted* by the creditors, for whose benefit it was made; and so the sale was necessarily made under their orders, given either by themselves or their *authorized* agent. The trustee, having no interest, could neither sell nor refuse to sell, but at the direction of the principals. It was, therefore, both in a legal and moral intent, a sale of slaves, on the 22d of December, 1838, by 'J. W. & R. Leavitt & Lewis Brown, all of the city of New York.' As such, let us look at it a few moments, and endeavor to read its lessons.

Of one of the gentleman named, we know nothing personally. The others constitute one of the longest established firms in Pearl street, and may be properly referred to as a fair sample of New York merchants. And this is their mode of doing business. This is the course of the 'southern trade,' which has occasioned so much anxiety to secure it from the shocks of abolition. What these gentlemen have not scrupled to do, and to advertise in the newspapers, probably the great body of New York merchants would do just as readily and openly. It is 'the way business is done,' it is 'the course of trade,' it is the process of 'collecting southern debts,' it is what our brothers and sons and neighbors do when they go to the South on 'a collecting tour,' it is the gathering in of the profits, the preparation for a full 'account of stock' at the close of the year. It shows what we at the North have to do with slavery, and why we need to preach anti-slavery at the North. The moral sense of the whole nation is drugged to stupor by slavery. The body of New York merchants would not send out agents to buy and sell women and children on the coast of Africa, but they do it in Alabama, without scruple or remorse, and put it in the newspapers too.

The gentlemen referred to are professing Christians, have a fair standing in the church, and bear a conspicuous part in supporting most of what are called 'the great benevolent schemes of the day.' Nor is it likely that they will lose either by this transaction, but will take their places at the communion table, and put the money into the contribution box which they received from this their 'public sale of negroes' in Alabama, and meet in the boards and committees to which they belong, to consult for the spread of the gospel, the reformation of mankind, and the conversion of the world, the same as before; all showing that they have only done as their neighbors would have done in like circumstances; or, in other words, that the general sentiment of the Christian community in this city countenances the selling of women and children in Alabama, by any whose interests requires it. It is this horridly depraved sentiment we have to reform; it is for this end, and not to wound or injure individuals, that we feel constrained by imperious duty to comment on the acts of individuals, as illustrative of the effects of a system.

But we must carry our remarks one step farther. Here we see a 'WOMAN about 30 years old,' to be sold at public auction, 'for cash;' and of course she became the property of the highest bidder, whoever he might be, and whatever his design or object in the purchase. The 'cash' governs all and covers all. But this 'woman' is also a mother, and 'HER CHILD about 11 months old,' is also on sale, and must go to the best bidder 'for cash,' whether the same that purchases the mother or not. Now, who gave Messrs. J. W. & R. Leavitt & L. B. Brown the right to take from this mother the child she bore with the pain of her own body, and sell it to a stranger 'for cash?' There is also a little girl about ten years old,' and another little 'girl about eight years old,' most likely the children of the same hapless parent, although the advertisement does not say so, for in the vocabulary of slavery, the ties of nature are of little account. In ancient times it was set down as one of the deepest crimes of a depraved people, that they '*sold* the righteous for silver, and the *poor* for a pair of shoes,' and '*sold a girl* for wine that they might drink.' Yet our American Christians do much the same thing in effect; they sell women and children 'for cash,' and 'sold a girl,' and perhaps gave the money to the temperance society.

Let us bring this matter a little nearer home. The above mentioned sale took place on Saturday, the 22d day of December,'—Forefathers' Day! Did our common ancestor, who lived in Plymouth colony, though not on Plymouth rock, expect this to be the course of his descendants? One of the gentlemen, at least, is a husband and a father. And as this sale was effected 'for cash' just before the holidays, we will imagine the avails of this 'business transaction' just received, and specifically appropriated for the purchase of the customary new year's presents in the family of a wealthy merchant. Let us then suppose the first glow of excitement over, the morning calls passed, the admiration of numerous friends all duly paid, and the family circle at length quietly gathered by themselves in the ample parlor, to enjoy the domestic part of a new year's day. As the lady of the mansion looks around upon the new and costly embellishments which grace the room, she cannot suppress her admiration of the taste and kindness displayed in the purchase. 'These are elegant articles, my dear husband, which you purchased with your Alabama money; in the present scarcity of money, you would not have felt able to spare so much but for that fortunate sale of the 'negro woman' and her children. How pleasant it is to us to have all our children together this evening, around our own happy fireside. I have thought several times to day of the slave wo

CONGRESS.

SPEECH OF Mr. CLAY,

On the subject of Abolition Petitions.

THURSDAY, FEBRUARY 7, 1839.

Mr. CLAY, of Kentucky, rose to present [a petition,] and said: I have received, Mr. President, a petition to the Senate and House of Representatives of the United States, which I wish to present to the Senate. It is signed by several hundred inhabitants of the District of Columbia, and chiefly of the city of Washington. They express their regret that the subject of the abolition of slavery has not been pursued by Congress, and that the petitioners have not been allowed to present their petition. They state that the only ones which this third class of ultra-abolitionists are employing to effect their ultimate end, is by exciting excitement on the subject of abolition, and by only pursuing means in appealing to the humanity of the people. Beyond those limits, persons concerned in the government of the United States have no more to do with the inhabitants of the District than they have with the inhabitants of the adjacent counties of Maryland and Virginia which lie beyond the District.

To abolish slavery within the District of Columbia, while it remains in Virginia and Maryland, situated as that district is, within the very heart of those States, would expose them to great practical inconvenience and annoyance. The District would become a place of refuge and escape for fugitive slaves from the two States, and a place from which a spirit of discontent, subordination, and insurrection might be fostered and encouraged in the two States. Suppose, as was at one time under consideration, Pennsylvania had granted the same square within its limits for the purpose of seat of the General Government: could Congress, without a violation of good faith, have introduced and established slavery within the bosom of that Commonwealth, in the cedet territory? Yet what difference is there between the power to do that and the power to establish slavery in the District, which is entirely surrounded by the States of Virginia and Maryland? Suppose, when the seat of the General Government was established in the District, that Virginia and Maryland had refused to cede the territory, and had insisted on retaining it, could Congress have established slavery within it? Why, then, should the power to establish slavery in the District be conferred, when it is known that the exercise of that power would be productive of the most serious consequences to the two States? Why should the power be conferred, when it is known that the exercise of it

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mmers from receiving or transmitting through
mail to any State, in which, by the laws of said
te, certain papers therein mentioned, (the incendi-
y pamphlets and pictorial representations of the Ab-
n societies,) the circulation of which, by the laws
said State, may be prohibited, and 'the amendment
Mr. Grundy having been agreed to' on the ques-
shall this bill be engrossed and read a third
it was determined in the affirmative—yeas 18,

Mr. H. Clay and all his Northern Whig friends
d in the negative. The Senate being equally di-
the Vice President (Mr. Van Buren) voted in
affirmative.
s another index to Mr. Clay's policy, as late as
last session, we give Mr. Rives's resolution,
h which he voted; and add the temperate
and expressions in which he then encountered
ition petitions, that it may be contrasted with the
ent and violent declamation in which the whole
ne of the fanatics was confounded and denounced
s to-day.

Mr. Rives offered a resolution,
That any interference with the subject of slavery
the Territories of the United States in which it
now exists is inhibited by all the considerations in
ral to the rights and interests of the inhabitants
said Territories, the security of the slaveholding
tes, and the danger to the Union, which are con-
ves, and the preceding resolution, as forbidding any
nference with, or action on, the subject of slavery
the District of Columbia; and for the further rea-
that the people of these territories, when admitted
the Union as States, will be exclusively entitled
decide the question of the existence of slavery, in
respective limits, for themselves.'
Against this Mr. Clay voted. He then, in his
ech of last session, blamed the Senate as being too
rd on the Abolitionists.
The course which the Senate has pursued in regard
the Abolition petitions for two years past is this:
Senator rises, from his place, that he is charged
h the presentation of one of them, and moves that
be received. Another Senator thereupon rises, and
ves that the motion to receive be laid upon the ta-
and the Senate accordingly order the motion to
e, and the petition to be laid on the table; and thus
petition is not received in the parliamentary sense.
decision does not decide the question of reception.
Senate is not (as I have always thought unfortunate. It is
ordinarily * * The mode of disposing of these
tions which the Senate has lately pursued, has
ertainly not produced the tranquillizing effect so anx-
sly desired. It has, on the contrary, aggravated,
will continue to aggravate the disease.
I would receive, respectfully receive, their petitions,
ad them, and occasionally present calm and dispas-
nate reports against them.'

After Mr. Clay concluded his metamorphosis of this
ech, (reversing his former position,) Mr. Calhoun
se and congratulated the side of the House which
had supported him in resisting the Abolitionists by the
ersion of the State Rights' doctrine, on the happy
ersion of Mr. Clay. He said the triumph was
mplete. The leader of the Northern force, which
ad made the frenzy of the fanatics dangerous, in
ondering, disarmed them. Mr. Calhoun's brief
alysis of the scene was so appropriate that Mr.
ay had not a word to say. He had capitulated, re-
ved his sword, it was courteously received, and so
re was an end of all swaggering.

Correspondence of the U. S. Gazette.

WASHINGTON, Feb. 5, 1839.

According to the rule adopted yesterday, the House
sembled at 11 A. M., or rather one fifth of it as-
bled at that hour, for, as I anticipated, the time
s rather early for most of the legislators to be at
eir work.
The business of the morning, was opened with this
ll number, and the extra hour was taken up in
ing a collision raised by Mr. Adams. The ex-
ent insisted on amending the journal of yester-
's proceedings, so as to have stated in it that Mr.
ams, while delivering yesterday a petition from
rtain his District, complaining of Northern Abo-
ion, was called to order by the chair. Mr.
ams was proceeding to show how the petition com-
ned of a grievance—a great one in his opinion—
en the Speaker checked him, saying that such re-
arks were out of order, the petition then not being
der consideration. Disregarding this, Mr. A. con-
ued speaking. 'Order! order!' shouted all the
mbers. The Ex-president raised his voice still
ore and more earnest. Order! roared the Speak-
, furiously shaking his ivory hammer towards the
ker, and rapping it on the desk. Mr. Adams
uld not stop till he had finished his remarks, which
re perfectly drowned in the cries of order! and
ls of laughter. His motion to amend the jour-
was finally laid on the table.

SPEECH OF MR. MORRIS!

SATURDAY, Feb. 9.

In the Senate, Mr. Morris, of Ohio, presented a num-
r of petitions from citizens of the States of Ohio,
nsylvania, and New York, one signed by a woman
ughters, and two signed by Arthur Tappan of
w York, all praying for the abolition of slavery in
e District of Columbia, the suppression of the trade
ereto between the States, and praying that no State
ay be admitted into the Union whose constitution
ows slavery.' Mr. M. addressed the Senate at
ngth and with much warmth, in support of
ayers of the petitioners. Mr. Morris, in conclu-
moved that the petitions be received, and refer-
to the Committee on the Judiciary; and on motion
Mr. Lumpkin, the motion to receive the petitions
s laid on the table.

HENRY CLAY.

The extreme length of the speech of this desperate
itician, profligate statesman, and impudent slave-
der—in addition to other articles which we have in
and cannot easily omit—renders all comment in
present number impracticable. Its sophistry is as
ntemptible as its morality is licentious and its spirit
ndish. It is now certain that he can never be the Pres-
ent of the United States! O the ineffable meanness,
the transcendant impiety, the horrid inhumanity of
the enemy of God and of his race! As for the exult-
ion of that other man monster, John C. Calhoun,
this speech, can any thing be more ludicrous or
ore? We can assure that man that his joy will
rned into grief very shortly! The speech of Mr.
ay will bring the largest amount of grist into the ab-
itionists that we have ground for a long time!

DUXBURY, Feb. 9, 1839.

DEAR GARRISON,—I have seen it stated in the
per that I said in Faneuil Hall, that Washington
as a slaveholder. I have no recollection of say-
any such thing. I am sensible that my memory
y be impaired; and if those who heard me say
have quoted the words with which they have charged
, will contradict them. I will say, that I knew
others, that Washington was a slaveholder;
I have no remembrance of uttering any other
ing respecting Washington at that time, than the
—it has been said that Washington was a
mancipator. I say he was an abolitionist.
Now for how Mr. Leavitt has reported it.
I remain, yours with much respect,

SETH SPRAGUE.

William L. Garrison.

P. S. Our venerable friend will perceive, that Mr.
ay has reported his language accurately. When
e says that Washington was an abolitionist, he refer-
not to the fact, that Washington emancipated all his
aves, and thus became an abolitionist.]—*Ed. Lib.*

RHODE ISLAND. Resolutions against Atherton's Gag
ve been indefinitely postponed by the Rhode Isl-
nd Legislature, by a vote of 35 to 30!—The promi-
nent supporter of the gag act, and opponent of the
slavery cause, was John Whipple, of Providence.
e shall make his name infamous. Abolition-
ts of Rhode Island! remember that man—and wake
the discharge of the high and solemn obliga-
ns imposed upon you!

A Distressing Case!—The Mercantile Journal says,
t is much to be regretted, on many accounts, that
e abolitionists have again succeeded in defeating a
an in the Fourth District.' Is it? Pray, what but
e flattering votes of abolitionists prevented the
ction of Mr. Parmenter, the antagonist of Mr.
ay?

☞ There was a public discussion on the subject of
mancipation, on Tuesday evening last, at the
ethodist meeting house in Lynn, before a crowded
udience.

The searching lines on 'The Gag,' copied into
e Slavery Department from the Atlas, are attributed
the pen of Rev. John Pierpont of this city.

VERMONT. The Voice of Freedom is publishing an ex-
ensive address delivered at a county anti-slavery meeting on
ash 4th, by Gov. Camp of Vermont. The Governor
ases his address by pertinent quotations from Mr. Jef-
son, Gov. Ritner, Mr. Webster, and the Bible, as his
ocuments.

BOSTON.

FRIDAY, FEBRUARY 15, 1839.

THE MARRIAGE LAW.

The following is a sketch of a discussion which took place in the House of Representatives of this State, on the 9th inst.

Saturday, Feb. 9.—MR. BRADBURN, of Nantucket, said he had a petition, which he wished to present to the House. It related to the same subject of those, which had been presented some days since, and on which, it would be recollected, certain gentlemen of this House made various abortive attempts to be facetious. The petition bore the signatures of S. P. Sanford, and 210 others, women of Dorchester; and prayed for the immediate repeal of all laws, now in force in this Commonwealth, which make a distinction between its inhabitants on account of a difference of color.

Mr. B. would beg the indulgence of the House, while he made a remark or two in explanation of the object of these petitioners. That object had been grossly misrepresented, on a former occasion, and he found it was now but poorly understood by members in general of this House.

There is, in the Statute-Book of this State, a law, which denounces, as a state of concubinage, the condition of every married couple in the Commonwealth, whose complexions chance to differ from each other, the one being white, and the other tinged, no matter how slightly, with the African blood. It of course stigmatizes as bastards, the children of all such parents. And by thus bastardizing those children, it disinherits and robs them of their property. At least, such must be the effect of the law, if the parents die intestate, and have left property. It also, in the judgment of the petitioners, sets at nought the authority of Heaven. For, 'what God hath joined together,' it most impiously undertakes to 'put asunder.' Either this must be admitted, or else it must be maintained, that God never joins in marriage, persons whose complexions differ. For one, I have yet to learn, that the Almighty is influenced, in joining persons together as husband and wife, by considerations of color. The petitioners believe, also, that the law in question is a violation of our Declaration of Rights; the first article of which guaranties to all citizens the right of 'seeking and obtaining their safety and happiness.'

Now, these petitioners ask, that this law may be abrogated, erased from our Statute-Book. This is the object of their prayer, though it doubtless includes also a request, that any other law contained in that book, and founded on mere differences of color, may be likewise repealed. They do *not* ask—as some here have affected to believe—that amalgamation may be permitted, still less that it may be encouraged by this Legislature. They ask only, that there may be no legislation on the subject; or rather, that this legislature will undo that, which it never had the right to do. For, they believe, that on this subject, no human legislature is competent to legislate.

And will gentlemen now say, that there is any thing in this prayer, which indicates a disposition on the part of the petitioners to encourage amalgamation? As well might it be said of those who petition for the abrogation of imprisonment for debt, that they would encourage the indiscriminate contracting of debts by all who can manage to obtain credit; or of those who pray for the abolition of capital punishment, that they are for the encouragement of robbery, burglary, and murder. But such logic is too contemptible to be seriously noticed. If it were seriously employed, it would only prove the persons employing it to be fools; if facetiously, with the view of provoking laughter at the expense of the petitioners, it would prove them to possess hearts blacker than the blackest of Ethiopian skins. Practically, by personal examination, and by the employment of all appropriate means, none, in my judgment, would go further to discourage all intermixture of the Caucassian and African races, than the signers of these petitions. I believe them to be entirely opposed to such intermixture. And as regards myself, I know, that, practically, I shall always manifest, as I ever have manifested, if not a more violent, at least a much more consistent, opposition to 'amalgamation,' than would seem to have been done by the fathers of some of those, who prate so much about the matter, and indulge in so many sneers at petitions of this character.

But the law, Mr. Speaker, has no effect whatever to prevent amalgamation. It only stigmatizes honest, innocent children, and robs them of their property. They who would contract the relationship of marriage, in the absence of such a law, would not, and, as I believe, should not, be prevented from doing so, by its existence in the pages of our Statute-Book. It is, therefore, a useless law, unless the legislature, in its wisdom, deems it desirable to employ its power to heap odium upon virtuous men and women, and upon innocent children. In my opinion, it were quite as well—and I think it might probably prevent greater inconveniences—to enact a law, forbidding any fat man to marry a lean woman, or any tall man to form such connexion with a short woman.

I may add, that this law operates injuriously upon clergymen, who sometimes, when called to solemnize a marriage, find it difficult, if not impossible to decide, whether or not the hue of either party be such as to bring the case within the prohibition of the statute. I know a respectable clergyman, who was once involved in this dilemma, or rather, who violated the law, without at the time being aware of the fact. He did not perceive, nor even so much as suspect, that one of the parties belonged to the oppressed race. And he knew nothing of the circumstance, I believe, until some worthy friend of the law had filed a complaint against him for its violation. It would therefore seem desirable,—if it be the design of this Legislature to continue the present law,—that it should enact another, authorizing the appointment of an inspector general of skins, whose duty it shall be to institute such a critical examination of the complexions of all persons proposing marriage, as shall enable him to decide whether or not the hues of said persons be so nearly alike as to present no legal impediment to their entering into such connexion, and to furnish to said persons, respectively, a written certificate of his decision in the case. This, Mr. Speaker, would, to say the least, relieve gentlemen of the cloth from a great and often a perplexing responsibility, and create a consistency in our civil code, the present absence of which cannot but be seriously felt by every lover of order.

But this, Mr. Speaker, is not the only law upon our Statute-Book, which operates to the prejudice of colored persons. There are others. And on these, I hope to have an opportunity to offer some remarks, when the subject comes up,—as I hope it will come up,—for discussion. On the present occasion, I should not have said one word, but for the gross misrepresentations, which have been made by members of this House, of the object of these petitioners.

MR. GREENLEAF, of Bradford. I hope, Mr. Speaker, this petition will not be received. I wish to know if those ladies desire this Legislature to pass a law authorizing them to marry blacks, or any other white persons to marry blacks. I believe those ladies have been deceived, that they are affected with gross ignorance, and know not what they ask for. I hope their petition will not be received.

MR. BRADBURN.—Mr. Speaker, the signers of these petitions are not the ignorant things the gentleman from Bradford would have the House think them to be. Some of those women, at least, are known to possess finely cultivated minds—intellects, as I believe, of a brilliancy as superior to those of certain gentlemen here, as the sun is to a rushlight. They are, too, well informed on this whole subject. They have examined it for themselves, and with much greater attention, than has been devoted to it by the generality of gentlemen on this floor. They understand the matter thoroughly. And I do say, sir, that he who can stand up here, and denounce such women, as affected with gross ignorance, and with being led astray, must have a face containing no small share of brass.

With regard to the gentleman's inquiry, as to whether the petitioners wish to have this Legislature enact a law authorizing them, or any other white persons to marry blacks, I have to express my surprise, that such an inquiry should be made, by any gentleman here, who heard my remarks in explanation of the object of those petitioners. I distinctly stated, that they asked nothing for themselves; that they requested *permission* for none to intermarry with those of a different complexion—for they do not believe it to be competent for this or for any other Legislature either to grant or to deny such permission; that they simply asked us to abolish those atrocious laws upon our Statute Book which the Legislature enacted, in violation, as the petitioners believe, alike of the Constitution of this State, of the Law of God, and of all those principles of equality on which the political institutions of this country are professedly founded.

MR. GREENLEAF.—I think it ill becomes a man to charge me with being brazen faced, who has made a speech about Jackasses. [Mr. G. was understood to allude to a comparison, which Mr. B. had introduced into his speech on the amendment of the Constitution, and in which reference was made to a pair of those animals.]

MR. BRADBURN.—I am sorry to see the gentleman evince so much hostility to the subject of jackasses. After hearing the stupid accusation brought by him against the signers of this petition, I supposed he must feel some sympathy in *that* subject.

MR. BUCKINGHAM, of Cambridge.—What evidence have we that the names signed to that petition are genuine; that the whole affair is not a hoax? I would ask the gentleman if he is acquainted with any of the signers?

MR. BRADBURN.—I am not acquainted with any of the women whose names are on the petition; though many of these names were on petitions, praying for other objects, which I had the honor to present to the House some days since. I am informed there are gentlemen in the House, who do know some of the petitioners. Of the genuineness of the names, I have the same evidence that members usually possess of the genuineness of the signatures attached to the petitions they present to this House.

COL. THAYER, of Braintree.—Mr. Speaker, I hope the House will not refer the petition. I was sorry to hear the remarks on this subject of the gentleman (Mr. Bradburn) on my right. I think it time to put a stop to proceedings of this sort. It is wasting our time. I want a short session. I understand the gentleman on my right to say, that they who opposed this measure must have a good deal of brass. What right has that gentleman to say those ladies did not send in this petition for themselves? I insist he has no right at all to say so. Sir, I am entirely opposed to all such petitions. And I have no respect for the women who sign them. I DON'T BELIEVE THERE IS A VIRTUOUS WOMAN AMONG THEM.

Now I am up, I will reply to a remark made by the gentleman the other day, when he presented some petitions from my place. He inquired why they were not sent to him (Mr. T.) Sir, I believe the gentleman is ignorant of his influence in this House. They know I would not present them. I have always been trying to secure the good feelings of the ladies, but I have not succeeded. The gentleman from Nantucket is more fortunate. It seems he can insinuate himself into their good graces.

Mr. Bradburn rose and commenced a reply to Mr. Thayer, but the floor was claimed by

MR. GRAY, of Boston, who expressed a hope, that the petition would be referred, especially as others on the same subject had been referred. He thought that petitions on all proper subjects should be respectfully treated by this House; and that it was by no means required of the member presenting a petition, that he should be acquainted with its signers. He closed by moving the previous question.

[Mr. Bradburn, of Nantucket, is a gentleman of education and superior talents, and deserves the thanks of every friend of man for his able and fearless support of the petitions entrusted to his care, respecting the repeal of all laws in this State which stigmatize and proscribe a certain class of our citizens on account of their complexion. The scurrilous remark of Minot Thayer, of Braintree, impeaching the virtue of the women of Dorchester, whose names were appended to one of these petitions, betrays a vulgarity and profligacy of mind, never before witnessed in any legislative body in New England. No wonder it is his fate to lead a single life, and that he has (according to his own confession) never been able to 'secure the good graces of the ladies.' Mr. Greenleaf, of Bradford, used insulting language—and in moving that a respectful and laudable petition be not received by the House, manifested a spirit worthy of a southern slave-driver.]

☞ The following calm and philosophical survey of the anti-slavery movement is from the pen of one who has imparted much vitality to our cause.

THE PRESENT STATE OF THE ANTI-SLAVERY MOVEMENT.

The annual meeting of the Massachusetts Anti-Slavery Society, for 1839, has developed a state of things, and presented a series of appearances, which strike some with grief, some with astonishment, some with indignation, some with perplexity. For grief, astonishment and indignation, there may be some occasion, if the mind looks microscopically, on individuals only; but perplexity there need be none—and those other emotions also quickly subside, in the effort to take in the whole anti-slavery movement, with its internal workings, and collateral bearings, and ultimate tendencies, in one broad and comprehensive glance.

The present state of the movement is a necessary stage in its progress: one that has been predicted: one that blindness and insincerity alone can render dangerous to the cause

A brief statement of the case will at once promote clearness of vision and truthfulness of heart.

The Anti-Slavery Societies are composed of drafts from every sect, party, sex, color and nation, mutually tolerating each other's points of difference, while co-operating upon the one point of agreement—intolerance of the crime of slaveholding. The pressure from without, as much as the force of sympathy within, united them strongly; but it was to have been expected that, in process of time, as a fuller understanding of their points of difference became manifest, and a lessening of the pressure from without permitted feebler members to come in, there would be a less perfect union of heart and effort upon the one point. The principles of freedom, under which only, any universal effort corresponding to the universality of the evil, required that these societies should assume no power over their members as individuals: and men have, for the most part, as the original conditions of their association bound them to do, refrained from attacking each other's religious or political opinions. The action of the Societies has been strictly limited to the earnest recommendation of all means sanctioned by law, humanity and religion, leaving each member his own ultimate judge, to apply his own standard of the lawful, the religious and the humane to the means suggested for discussion and adoption. It might have been—it has been prophesied, that the habits of mind of members from the stricter sects would occasionally bear down their sympathy for suffering humanity. Such a case occurred in 1837. It is not wonderful, nor need it have been unexpected, that men of more energy than thought should mistake their own course as officials of societies, or strive to regulate that of other men as individuals. It need not make abolitionists 'afraid with any amazement,' when men of more activity than discrimination confound their responsibilities as agents, as members of societies, and as individuals, and undertake to do in the two former capacities the proper duty of the last. Such cases have just occurred in 1839. It is nothing strange that members from the latitudinarian sects should occasionally yield to the inertness which their latitudinarianism cherishes. Very frequent illustrations of this might be adduced which are not chronicled in the anti-slavery annals, as are the active offences against the whole body. Sins of omission, though, before the heavenly tribunal, placed on a level with sins of commission, are seldom duly scourged by public opinion on earth.

It has been distinctly seen from the beginning, and by foes as well as friends, that, however free the American government may (for argument's sake) have originally been, or however pure and just the ecclesiastical arrangements of all branches of the American Church, still each had become prostituted to the service of slavery, and each had cherished principles which are in the firmest alliance with it. The far-sighted among friends and foes have consequently been anticipating the time when the minds that had been illuminated by the focal blaze of a free discussion of the great principles of Anti-Slavery Societies, would each see in his own sect, or party, or creed, and also in those of others, and not only *see*, but individually *attack*, such doctrines as were diametrically opposed to Freedom:—especially if her foes threw them across his path towards the slave, and strove by their means to thwart his progress. The consequence of free discussion in anti-slavery societies has unquestionably been to weaken sectarian and party bonds. This gives occasion to sectarian and party bigots to surround the man who is in process of freeing himself from their trammels, and endeavor to persuade him that sectarism and party-spirit are piety and patriotism; and that if this particular sect or party should be weakened, and finally absorbed the means of political and spiritual salvation would no longer exist. Need it have excited astonishment, that some should have yielded to the domination of sect or party? The wonder is that *so few* should have been overpowered by this combined action of Church and State, and the sentiment of reverence for the leaders in both.

Another jarring of the machinery it has long been seen was unavoidable, from the nature of things. It was the natural growth of the principles inculcated by A. S. Societies—the natural consequence of the lively impulse they give to the human soul.

When a man has once given utterance to the grand thought, that all are born free and equal, it is in vain that he afterwards adds, 'but I suffer not a woman to have equal privileges with men in antislavery societies.' His first word has sunk deep into the hearts of all who heard it, with the weight and power which every universal truth has on the human being. His last, 'the gods disperse in air.' 'Who shall have the privileges of membership?' is a short and simple question, if answered with simple integrity by the light of the original conditions of association. But if disregarding sex be thought a disqualification, it will be necessary to discuss those questions of pure theology, and physiology, and philology, and metaphysics, which can further illuminate the question. But man is mortal, and time is short; and it will be found physically impossible to discuss them to such an extent as their importance renders necessary, or the wish for a just decision demands, during the usual three days' session of the great societies—pre-occupied as that time ought to be, and always is, by the business growing out of the ONE POINT of mutual agreement. Here is a field for the exercise of the admirable quality of discretion.

Meanwhile, it must be remembered that the constitutions of the great societies recognize no privileged sex—that when they do, they will have left the original foundation—that till they do, there is nothing to hinder the female member from the exercise of all the rights of membership. If she choose to exercise them, she alone is responsible. If others refuse to recognise them, the responsibility of the futile refusal is theirs. All are free. Thus much is certain, that no woman, whose heart is filled with the love of universal freedom and humanity, will strike one blow the less for either on account of any effort that may be made by men to outrage them in her person by claiming to appoint for her, her sphere. In view of the various protests, &c. on this and other subjects, which are to be found in anti-slavery records of meetings, the needless trouble to which the protestants have subjected themselves is the only circumstance that requires comment.—But in the *melee* of the conflict, even a discriminating person may be excused for forgetting that one is responsible for no document of a society which he does not accept, for no sentiment to which he does not assent, for no vote in which he does not unite; and that, in a voluntary association, whoever rejects a proposed measure, does for that time being virtually withdraw from the movement. He is not shackled by the harness—he slips it from his limbs. He will resume it, perchance, to assist the passage of the very next resolution, but with the last he had nothing to do. Difficulties will occasionally arise from a vain desire for perfect uniformity of measures. The Calvinist will contend for church censures, and final excommunication of slaveholders and their abettors and apologists, with which church action the Unitarian will by no means agree, though he claim it of the Calvinist, in the name of consistency, to act up to his own convictions of duty. The abolitionized voter will contend that all men should accompany him to the polls, while the thorough peace man will refuse to carry forward political action in *this* specific manner, though his conscience may enjoin on him to act otherwise politically, by influencing the convictions of voters, and urging them to do what *they* see to be their duty in the case, as the only means to preserve a clear conscience, or obtain a clear view of the antecedent question. The Methodist and the Presbyterian will urge all men to come in to the church the better to purify her, while the Independent cries, 'Come out of her, lest ye be afflicted with her plagues.' But the anti-slavery organization recognizes none of these modes of action as tests. It only presses on all, their obligations immediately to abolish slavery, by using with all their souls, and strength, and mind, the means allowed them by their consciences. It assumes no inquisitorial torturing powers. It says to no man, do you or do you not believe in this or that political or religious dogma—failing to do which, you shall be branded as recreant to the cause. It asks but one question—do you love Freedom? If you do, find your own station under the broad banner of her battles. Each individual gains by the sympathy and co-operation of all who sympathize and co-operate with him; but he yields nothing of his individual right or power. Does he publish a periodical, and does it appear therein that he is a Presbyterian or Baptist? No Swedenborgian or Quaker of them all may take him to task for so appearing, unless they have previously bargained with him to suppress these, his individual convictions, that he may be a mere organ of utterance for them. Does it appear in his publication, that he is of no particular sect, but entertains opinions which are on the 'land debateable' of all sects? If any man would combat them elsewhere than in the columns where he finds them, he must, in conformity with the original agreement of abolitionists in their associated capacity, step out of their common hall into whatever sectarian chamber will best hold the question at issue. The slightest amount of faithful thinking makes it apparent, that no periodical can be the general organ of the whole cause, which does not admit free discussion of the means proposed by all the members. Periodicals of a nature so limited as to be able to admit the discussion of only one class of means, or which exclude the discussion of any one class, are not without their uses; but they necessarily lack the electric power of FREEDOM. And in the long run, it is always sure that these principles are the most effectual helpers of her cause.

Thus much it is necessary to say towards clearing the ground, that its original demarcations may the better be discerned. It is a duty to strive for clearness of moral and intellectual vision, whether as a member, an agent for others, or as an individual. The indispensable duty of abolitionists to each other is sincerity—perfect and unimpeachable. Concealments are not only offences against the moral code of all associations, but they are blunders of the grossest kind. If a man's heart no longer approves of the original platform, if he wishes to shiver it as far as in him lies, by planting upon it an anti-orthodox battery or a pro-government battery—a sabbatarian or anti-sabbatarian, a perfectionist or an anti-perfectionist piece of ordnance, whose weight its construction from the first was not calculated to bear,—it is only to be regretted. But if, the better to destroy it, and the more surely to establish his means of destruction, he privately plant them till a favorable moment, he has parted with the 'immediate jewel of his soul'—his integrity. An open, sincere, undisguised opposition might, or might not, have been actual treachery to the great cause, according to the circumstances of that case; a secret one was certainly treachery to all the other parties of the agreement.

Thus much has been adventured by way of definition and description of the machinery of organized voluntary associations employed by abolitionists. They would do well never to forget, that it is but machinery—that, when disturbed in its rectilinear course by mischievous tampering, or deserted by the moving power, its violent activity or cumbrous inertness will equally obstruct the movement it was at first so well calculated to assist.

There is much which has not been touched upon in the foregoing remarks. They are, for the most part, limited to definition. But the soul of man, 'the spirit which is in the wheels,' is infinite, and its vision pierces far beyond the goal to which this material organization tends. Questions lie thick along the track, few of which can be answered without first settling their antecedent ones, the roots of which are in eternity and infinity—and on these, each must decide for himself, as he did upon the anti-slavery question proper—the one point of agreement—when he commenced his social efforts in its behalf. Discussion of all collateral questions is highly beneficial and necessary—frequently unavoidable. Should they be forcefully shut out of anti-slavery meetings, the inexplicable charm which the boundless, the illimitable, the mysterious, the unknown, the infinite, the eternal, has over the human soul, would be lost. An Anti-Slavery Society would be but a house of bondage one degree less straightened than a Congress or a Synod.

It is idle to expect that the movement will longer go on without a larger mixture of the ordinary human impurity of motive. The crisis typified by the temptation in the wilderness has now arrived. Oh, that it might be withstood, Christ-like! There will be intolerance, indolence, ambition, recrimination. Every thing may be forgiven and forgotten among the associates; but insincerity and the customary worldly craftiness of wilful concealment from any of the plans which interest all, is a sin which presupposes some of the others, and the aggravated heinousness of which, leaving less probability of repentance, should be guarded against with the most watchful care.

THE ANTI-SLAVERY ASSEMBLY'S SHORT CATECHISM,

For the month of January, 1839.

Q. What is the foundation of the Anti-Slavery organizations?

A. Intolerance of the crime of slaveholding, and toleration in matters of religious and political opinion.

Q. What was the occasion of the jarring in the annual meeting?

A. The wish of a few to change this foundation.

Q. What did they wish to substitute?

A. Intolerance of those who are not voters.

Q. How many of the whole body of the abolitionists will this new platform sustain?

A. About one third.

Q. What is an indispensable element in all associations?

A. Mutual confidence.

Q. What are they guilty of, who privately labor to sap its foundations?

A. Treachery to their fellows.

Q. What does a Board or Society owe to its agents?

A. Salary, if so stipulated, and sanction.

Q. What does an agent, so salaried and sanctioned, owe to a Board or Society?

A. Such a faithful account of his actions, while under their sanction, as will immediately reveal any discrepancy between his views of duty and theirs; and thus give them power to withdraw their sanction when they deem it just so to do.

Q. What are they guilty of, who, under the official sanction of an association, use the sanction, salary and ravelling expenses allowed to carry on plans of their own, adverse to its wishes and views, which they do not communicate to it?

A. Treachery to it.

Q. Does not this view of the case cramp the individual action of an agent, and make a tool of him?

A. No. It simply forbids his making a tool of the Society.

Q. Can he who is false to men, be true to God?

A. It is difficult to see how he can be so.

REPRESENTATIONS ABROAD. The following letter appears in the advocate of Freedom of the 31st ult. We presume it is from the pen of Mr. Codding, the General Agent of the Maine Anti-Slavery Society.

SOME THINGS IN MASSACHUSETTS, AND THE ANNUAL MEETING.

Garrison for once has sounded a false alarm. Two weeks before the late annual meeting of the Massachusetts A. S. Society, the Editor of the Liberator was out in an entire column, warning the abolitionists of Massachusetts against a plot which was on foot to injure the Liberator, get up a new paper, and change the Board of Managers of the Mass. A. S. Society. The whole plot against which the Editor of the Liberator so solemnly warned his readers, has turned out to be a *perfect* 'Humbug.' The truth is, some of the friends of the slave thought that a new paper was needed to meet the wants of the abolitionists of the State, and they began to talk openly about it, and some county Societies passed resolutions in favor of a new paper, and recommending to the Board to issue such a paper. The following are some of the leading plotters. A. A. Phelps, A. St. Clair, H. B. Stanton, Dr. Farnsworth, Orange Scott, &c. A resolution recommending a new paper exclusively anti-slavery was presented to the meeting by the business Committee, and was discussed at great length. Among the reasons which were urged for the resolution are the following. 1. That only from 1500 to 2000 of the Liberators were taken in the Commonwealth, that a great many abolitionists would never take an anti-slavery paper if they must take 'non-resistance,' 'Perfectionism,' 'Woman's rights,' &c. in order to it. 2. The Liberator costs $2.50, we needed a $1.00 paper. 3. The Editor of the Liberator could not conscientiously advocate political action; we needed a paper that should take high ground on that subject.

The most weighty arguments which were brought on the opposite side, were that 'it was a plot,' 'it would subvert the Liberator,' 'our opponents would rejoice.'

Finally, after a long debate and much confusion, a friend of the new paper moved that the whole subject be indefinitely postponed, which was carried overwhelmingly. I have given but a very imperfect sketch of the whole affair, and I have not a moment's time for comment.

Let me add that subsequently the friends of the new paper held a large meeting, and voted unanimously that the interests of the anti-slavery cause imperatively demanded the establishment of such a paper. They appointed a committee of publication, and then responsible pledges were given to between 2000 and 3000 numbers.

When I left, the meeting had continued two days, and yet the report was under discussion which had been laid on the table for the consideration of the subject of a new paper. The meeting had adjourned over to another day. C.

REMARKS. Whether we have 'sounded a false alarm' will be seen in the sequel. 'Coming events cast their shadows before.' If the Liberator be not subverted by the new movement, it will not be owing to any lack of hostility—bitter, unrelenting hostility, to our paper, on the part of many (not of all) who are exerting themselves to obtain a wide circulation for the 'Massachusetts Abolitionist.' Men who have done nothing to aid the anti-slavery cause, who have always refused to be identified with abolitionists, nay, who have been inflexible in their opposition, are willing to countenance the new paper, for the purpose of crushing the Liberator; not that there is the slightest difference between the abolition principles of the two journals, but because *they care not what comes up*, so THAT THE LIBERATOR GOES DOWN. True, there is no lack of profession of friendship for our paper, on the part of some individuals who have been foremost in projecting the Abolitionist; but the enemies of our cause regard the establishment of this new paper as a virtual abandonment of the Liberator. At least, it gives them the only weapon which can be successfully wielded to supplant that which they have hated from the beginning. The language of the Vermont Chronicle is—'Those WHO DISLIKE THE LIBERATOR, and are in favor of political action, have taken measures to establish a new paper.' The Rev. David Stowell, (orthodox congregational minister,) of Townsend, told a friend that a copy of the Liberator had been sent to him gratuitously, but that he was careful not to let any of his family read it—that he would sooner cut off his right hand, or go to the stake, than be guilty of patronizing such a paper—&c. He is, of course, zealous in favor of the new paper, and in a labored speech endeavored to persuade all who take the Liberator in Townsend to discontinue their subscriptions, and go for the Abolitionist. That notable schismatic, Rev. James T. Woodbury of Acton, who rejoiced in the Clerical Appeal conspiracy, has been trying to do the same thing—and charges us, among other things, with being a 'Thomsonian!' A very good reason, truly, why a new anti slavery paper should be started in this Commonwealth! The Treasurer of the Abolitionist is one who declares that 'he *never* liked the Liberator.' The prominent person employed to obtain subscribers for the Abolitionist is one who has suddenly lifted his heel against us; and wherever he goes, the poison of asps is under his tongue, and he spares no pains to traduce the Liberator and its editor in the most cruel manner. If these things (and we have other facts to communicate, if need be) are done in the green tree, what will be done in the dry? If straws show which way the wind blows, does not the weather-cock when it looks steadily in a given direction? So much for the 'perfect humbug.'

'The truth is,' says Mr. Codding, 'some of the friends of the slave thought that a new paper was needed,' &c. Not many, but *some*—the demand was partial, not general. Was it modest or proper, then, for a person like Mr. C., coming from another State, to make himself among the most dogmatical in support of a new paper, and to assert, with all possible assurance, that there ought to be and must be in Massachusetts just such a periodical as was contemplated by C. T. Torrey & Co. under the control of the managers, and as the organ of the State Society?

'They began to talk *openly* about it.' Yes, after they had matured their

LITERARY.

FRIEND GARRISON:

The following stanzas being a parody on the hymn entitled 'Temperance Reform,' recently published in the Temperance Journal in this city, are at your service, if you think their publication will subserve the cause of human freedom.

THE ANTI-SLAVERY ENTERPRISE.

See the car of Freedom speeding
Onward with resistless force;
Clear the way whate'er 's impeding,
Onward speed it in its course:
Speed it onward,
In its circuit round the earth!

See before it quickly fleeing
Death, and crime, and fell disease;
Man enslaved from chains 'tis freeing,
Giving happiness and peace:—
Mercy's angel,
May thy trophies still increase!

Lo, a brighter day is dawning
On our country—on the world!
Hearts, long riven, cease their mourning,
Where thy banners are unfurled:—
Wave thy banners,
Where Oppression's darts are hurled.

Rise, New England's sons and daughters!
Put your shoulder to the wheel;—
Jesus by example taught us
For our neighbors' woes to feel:—
Let *His* spirit
Prompt us *all* their wounds to heal.

Dry the tears which oft are flowing
Down the captive's furrowed cheek;—
Chain the Demon who is throwing
Snares to catch the *black man's* feet:—
O may Freedom
Soon her triumphs see complete!

Soon shall every earth-bound nation
See the sun of Freedom rise;—
Vale and mount shall be its station,
Whither all shall turn their eyes:—
Haste the era,
When shall cease the bondman's sighs!

Boston, Feb. 4th, 1889. THETA.

MANKIND, A BAND OF BROTHERS.

FRIEND GARRISON:

The following beautiful effusion, kindly transcribed for me by a sister of the authoress, is so good both in matter and manner, that it would afford me great pleasure to see it occupying a place in your valuable paper. THETA.

MALACHI, ii. 10.

Mankind a band of brothers! then let pride
Be banished from our hearts; for, side by side,
The beggar and the prince are placed—the small,
The great, the weak, the wise, the bond—yea, all
Demand our love, our tenderness, our care,
And should our friendship and our pity share.

A band of brothers! then let envy cease;
Let strife and wild revenge be changed to pence;
Let anger flee away, and in its place,
Fraternal love be seen in every face;
Let cold disdain no longer mark the brow,
One Father have we all to whom we bow.

The world's our home! O then so anxious why,
Upon one narrow spot to live and die?
Since Holy Writ declares where'er we roam,
We still our brethren meet, and are at home:
Then gladly should we go at duty's call,
We brethren are—one Father have we all.

The following eloquent, and truly poetical lines were presented to the Boston Atlas, and published in that paper most opportunely on the morning of the great Anti-Slavery meeting in Faneuil Hall, Jan. 24, 1839.

From the Atlas.

THE GAG.

Ho! children of the granite hills,
That bristle with the hacmatack,
And sparkle with the crystal rills
That hurry toward the Merrimack,
Dam up those rills!—for, while they run,
They all rebuke you ATHERTON.

Dam up those rills!—they flow so free
O'er icy slope and beetling crag,
That soon, they'll all be off at sea,
Beyond the reach of Charlie's gag;
And, when those waters are the sea's,
They'll speak and thunder as they please.

Then freeze them stiff!—But let there come
No winds to chain them;—should *they* flow,
They'll speak of freedom! Let the dumb
And breathless frost forbid their blow;—
Then all will be so hush'd and mum,
Ye'll think your ATHERTON has come.

Not he!—'Of all the *airts* that blow,'
He dearly loves the soft south west,
That tells where rice and cotton grow,
And man is, like 'the Patriarchs,' blest
(So say some eloquent divines?)
With God-given* slaves and concubines.

Let not the winds go thus, at large,
That now o'er all your hills career—
Your Sunapee and Kearsarge—
Nay, nay, methinks the bounding deer,
That, *like* the winds, sweep o'er each hill,
Should all be gagged, to keep them still.

And all your big and little brooks,
That rush down laughing, toward the sea,
Your Lampreys, Squams and Contoocooks,
That show a spirit to be free,
Should learn, they're not to take such airs:
Your mouths are stopped—then why not theirs?

Plug every spring that dares to play
At bubble in its gravel cup,
Or babble, as it runs away:—
Nay, catch and coop your eagles up!
It is not fit that they should fly,
And scream of freedom, through your sky.

Ye've not done yet!—Your very trees—
Those sturdy pines, their heads that wag
In concert with the mountain breeze—
Unless *they're* silenced by a gag,
Will whisper—'We will stand our ground!
OUR HEADS ARE UP! OUR HEARTS ARE SOUND!'

Sons of the granite hills, your birds,
Your winds, your waters, and your trees,
Of power and freedom speak, in words
That should be felt in times like these.
Their voice comes to you from the sky!
In them GOD speaks of Liberty.

Sons of the granite hills, awake!
Ye're on a mighty stream afloat,
With all your liberties at stake—
A faithless pilot's on your boat,
And, while ye've lain asleep, ye're snagged!
Nor can ye cry for help—ye're gagged!!!

* 'Here we see God dealing in slaves.'—Rev. T. Clapp's sermon at New Orleans.

LINES BY AN OLD POET.

We do not know how much we love
Until we come to leave;
An aged tree, a common flower,
Are things o'er which we grieve;
There is a pleasure in the pain
That brings us back the past again.

We linger, while we turn away;
We cling, while we depart;
And memories unmark'd till then,
Come crowding on the heart—
Let what will lure our onward way,
Farewell's a bitter word to say.

LINES.—BY BURNS.

Grant me, indulgent Heaven, that I may live
To see the miscreants feel the pain they give;
Deal FREEDOM'S sacred treasures free as air,
Till slave and despot be but things which were!

NON-RESISTANCE.

THE RIGHT OF SELF-DEFENCE.

[Concluded.]

Another objection is, that while Christ inculcated the precept, 'Thou shalt not kill,' he carefully omitted the penalty. Permit me, in answer, to inquire whose duty it is to assign penal sanctions? Whether the lawgiver, or the spiritual teacher? If it be the duty of the lawgiver only, as it certainly is, then Christ was destitute of such power; and the omission is accounted for at once. And no man needs be ignorant of the character of the Saviour, in this respect, since the scriptures declare him to be 'a priest forever, after the order of Melchizedeck.' The duty of Moses as a legislator was to subjoin penalties to the precepts of his laws; but the duty of Christ as a priest was to explain and enforce moral and religious truth, and leave out-breaking sins to the penal code; which, I have endeavored to prove, he left as he found it: and if so, why should he affix penalties already affixed? But it may be further objected, that Moses was not a legislator, because he received his laws from heaven. I answer, not all of them; (see the law respecting divorcements:) and if the remainder of the objection be sound, then was Elijah no prophet, for he received his word of prophecy also from heaven. But if Moses was not the legislator, then Jehovah was, who as such gave both the laws and their penalties.

But here comes in another objection, namely, that if the New Testament sanctions civil government, then exceptions must be made to much of the sermon on the mount; that is, that the instructions there given will not apply to all men in all cases: for example, the passage in which Christ enjoined his followers to 'resist not evil,' but if smitten 'on the one cheek,' to 'turn the other also,' must be understood only in a limited signification. Christ was here mainly warning his disciples against the Jewish tradition, not against the law.

This is evident from the following. 'It hath been said by them of old time, Thou shalt love thy neighbor, and hate thine enemy.' This was the tradition, but the law says no such thing. It is true that he quotes from the tradition, even the commandment in question, as well as many more embraced in the law: not, however, to invalidate the law, but rather to strengthen it: as, for instance, 'Ye have heard it said, by them of old time, thou shalt not kill; and whosoever does kill is in danger of the judgment. But I say unto you, that whosoever is angry with his brother, without a cause, is in danger of the judgment.' And here it seems that the tradition, having embraced this legal precept, had essentially changed the law of God with respect to it. For while the law declares, with authority and emphasis, that 'whoso sheddeth man's blood, by man shall his blood be shed,' the tradition says no more than that the murderer is in 'danger of the judgment.'

The truth is, the Jews were daily transgressing and reducing the law of God, by their tradition and false glosses, and were ever eager to convince others of the superiority of the latter over the former. Thus the tradition became an engine for breaking the jaws of every law too severe for Jewish depravity. Against this nefarious practice, in part, was Christ contending, and not giving precepts to be literally adhered to by all men under all circumstances.

Secondly, common sense dictates exceptions to these precepts. Suppose a man receive from another a dangerous and painful blow on his right cheek: with a countenance dyed in its own blood, and writhing with agony, must he turn the other also, and thus invite, not only an increase of misery, but an increase of crime? For if one malicious blow amounts to one degree of crime, two will double it, as a matter of computation. Yet for him to refuse, from any cause, to do this, would be an obvious dereliction from the literal meaning of the passage. Suppose, again, that I enter the store of a merchant, and beg and borrow his full amount of stock in trade; will he be bound, by the sermon on the mount, to deliver them to me? If not, then an exception may be made to that part of it which says, 'Give to him that asketh of thee, and from him that would borrow of thee, turn not thou away.' Suppose, again, a man to be legally deprived of his coat when a day's journey from home, and in the height of one of the most piercing and unfriendly storms of the winter solstice; is he unconditionally bound to surrender his cloak also, to the certain sacrifice of his life? If these instructions are to be received literally, he is so bound, though death and destruction be inevitable.

As a further proof that the literal interpretation is not the true one, I remark that all human and temporal instruments, have a natural limit to their efficiencies; transcended only by supernatural energy. Thus five loaves and two fishes will naturally satisfy the appetites of but a small number of men: and if five thousand are fed therefrom, it must be the effect of supernatural power. Apply this to language, and especially the English language, being the general medium of sacred truth to us as a nation. Almost every word of our language has properly more than one definition; some too, some four, and some even ten. Now if in laboring to ascertain the meaning of a sentence containing some thirty words, we misconstrue a single word only, it may give a false and very erroneous interpretation to the whole sentence. The pertinency of this remark will be more clearly perceived by foreign learners of our language, who are sometimes obliged to call over two or three hundred definitions in construing a sentence of moderate extent. Now, it will not be pretended that Christ, in delivering his sermon on the mount, gave his language any supernatural perspicuity: that is, he made language do no more, than it is naturally capable of doing: consequently, we are just as liable to misunderstand his language, as that of any other person: and, indeed, from the nature of the instructions therein contained, much more so. For instance, if in the sentence, 'Let not thy right hand know what thy left hand doeth,' we do not go beyond any signification the words themselves are capable of conveying, we shall come far short of his real meaning. The same is true of the remaining metaphors of this discourse; such as the mote and the beam; the son, the fish and the serpent; the broad and narrow gate; the wolves that come to us in sheep's clothing, &c. Here then are difficulties, not found in ordinary composition, and which, had we no infallible guide, would be almost sure to lead us into error. But, unfortunately for the doctrines of ultra peace, we have such a standard in the practice and example of the Saviour himself. If our construction of a particular direction of this discourse, harmonizes with the practice of Christ in relation to it, we have positive proof of the justness of such construction: if it does not, we have as good proof to the contrary. Here let me throw in one adscititious remark, and that is, that the foundation sentiment of the advocates of ultra peace is, that the instructions, contained in this sermon of Christ, are to be adhered to according to their verbal signification, and that any departure from the letter is also a departure from the spirit, and is a limiting of the signification of the precepts. Now, keeping the foregoing remarks in mind, let us quote a few passages therefrom. And,

1st. 'But thou, when thou prayest, enter into thy closet, and when thou hast shut to thy door,' &c. Here, if this is to be understood literally, then no prayer is acceptable out of the closet; or even in it, if the door be unclosed. But the same scripture informs us that Christ ascended a mountain, on the summit of which he continued all night in prayer to God. Again he retired from his three chosen disciples into a more abstract part of the garden of Gethsemane, and there offered his private devotions to heaven. With these considerations before me, I am prepared to deny the necessity of a literal adherence, at least to the passage here considered. My warrant for the denial is, that neither Christ as a man, (the only character in which he ever implored divine assistance,) nor the apostles observed it: indeed I think of no instance in the history of either, where it was for once complied with. Hence, I conclude, that it figuratively teaches, that when men pray, the door of their hearts should be effectually closed against the world, the flesh and the devil; and not by the other mode of interpretation, that by it all prayer both public and private is forbidden, except that offered in the closed apartments of our dwellings. But perhaps some one, cherishing the sentiments I oppose, will say that Christ here did not allude to public but private devotions. But he will doubtless readily perceive, that by the objection, he would be contending against himself; for by his mode of interpreting the discourse, it matters not what Christ intended, but only what he said, which was, 'when thou prayest,' &c. leaving it here without further discrimination. And more than this, whoever reads, with reference to it, what immediately precedes the passage, will find the connection strongly to favor the opinion, that he meant prayer of both characters: although as I judge of the whole discourse by the standard of Christ's example so far as that relates to it, I must be permitted to dissent from the opinion.

2d. Christ's verbal command is, 'Whosoever smiteth thee on the one cheek, turn to him the other also.' But John informs us, (xviii chap 23 v,) that at his trial before the sanhedrim, 'one of the officers that stood by, struck Jesus with the palm of the hand, saying, answerest thou the high priest so?' Now if Christ meant to be understood literally, we shall here find a corresponding example. If we necessarily fail of this, the mode of interpretation in question will fail also. How is the fact? Let the scripture speak for itself; (verse 24.) Jesus answered him, if I have spoken evil, bear witness of the evil, but if well, why smitest thou me? Probably, the same as to say; I have declared myself to be the son of God; if this be false, then is it blasphemy, a crime punishable with death by your law. The law, then, is on your side; bear witness of the evil, therefore, before proper authority, and let me be legally smitten: but if it be true, by what authority then am I smitten at all?

Here, then, the demeanor of our Saviour furnishes unquestionable evidence of the validity of our position; and supplies a standard to interpret the very passage which, it is claimed, tramples all preconcerted social order in the dust, and beats to nugacity all penal restriction. The conduct of Paul before Annanias is also exactly in point; where, instead of tacitly inviting further violence, he said to him, 'God shall smite thee, thou whited wall.' Indeed, could Christ or the apostle have innocently induced a second act of violence, by turning to receive it? And if they could not, who then can? Still, if we must choose between one of two evils, it our duty undoubtedly to choose the least; and such an act of submission to injury, as the passage in question enjoins, is, certainly, less criminal than retaliation. Indeed, the only situation in which I would, from principle, defend myself by physical force, would be one from which there was no retreat, and where the designs of the aggressor appeared to be more than wounds or wealth. Not simply because I consider any thing short of this retaliatory,—not simple because I understand the passage, before mentioned, to enjoin entire abstinence from revenge, but also to avoid losing more than I should gain by the contest, which would be neither scripture nor common sense; for ten injuries done to another, can never compensate for one received. Much more might be said in answer to this objection; but what has been said seems to be sufficient to prove, that this sermon of Christ, considered either in whole or in part, affects, in no way, this commission of God to the present family of man, to punish the murderer with death. I have, more than once, looked over the scripture embracing this discourse, and have been able to find nothing that seems even to favor the opinion that Christ opposed civil government; any further, at least, than it was vindictive and retaliatory: which, as I conceive, is by no means the necessary character of human governments. On the contrary, I consider righteous political laws both protective and emendatory. Protective, because they secure the rights and safety of the good and innocent, by restraining the vicious and dishonest; and emendatory, because that by that restraint, the almost omnipotent power of habit is kept incessantly in check, and opportunity thus afforded to operate upon the heart and conscience by means of moral and religious truth. Take an illustration.

Here is a maniac: he is so from a simple derangement of his physical organization, which a single remedy probably will correct. Shall we approach him with this remedy while raving in all the violence of distraction, place it in his hand to be cast to the earth, or thrown in our faces; in this way increasing the direful effects of an inflammatory disease, and perhaps, also, by thus making ourselves the unhappy subjects of his unfortunate madness, reap wounds and death as the reward of our folly and indiscretion? Or shall we, although he be our dear and only brother, approach him with a force sufficient—take and bind him in the most kind and gentle manner the case admits—administer the remedy, although it may be bitter and unpalatable—witness its happy effects—behold health and vigor return to the body—sanity and consciousness to the mind—receive aid from his own hand to remove from himself, what he now realizes to have been but cords of necessity—feel his grateful grasp—his paternal embrace—and listen to his long, his loud, his affectionate and irrepressible ejaculations of gratitude and joy? The latter method has nothing in it of retaliation, hatred or revenge; but much of affection, mercy and regard. Yet I see nothing inapposite in the illustration. No man is in his right mind who is not a sincere believer and practitioner of truth and righteousness: and in cases where this insanity breaks out into violence and crime, it becomes necessary to call in the righteous restraints of law—in the mildest effectual manner, as a means to reach the heart by moral suasion. True, that in the figure, the cords without the remedy might have done no good to the ill-fated man, except to prevent self injury; yet, even then, it would doubtless have been necessary for the safety of others; an important object certainly to be secured, as well as a benevolent one both to the maniac and his friends; for how would even he deplore, in his sane moments, that mistaken neglect, should the result be the destruction of a beloved child by the hand of a father! Hence, I consider righteous penal laws based, not on justice alone, but also on benevolence.

Again, as in the figure, the remedy without the restraint would have been attended with imminent danger both to the administrator and patient, so in cases of extreme vicious insanity, moral admonition, without legal restraint, is liable to be followed by profanity and personal abuse, of the injury of which both parties are the participators. Hence, I consider civil government and gospel preaching as both contributing to the same end; and that end, the promotion and extension of the spiritual kingdom of the Redeemer: (for which, I grant, he is the sole legislator, but for no temporal one;) and hence, also, I consider that accusation most false, base and slanderous, which charges ministers of the gospel with 'leaving the power and energy of the holy spirit, and attempting to build up Christ's kingdom by the sword of blood,' merely because they advocate the necessity of civil government. And here I would fain dwell long in reprehending, and remonstrating against the manner in which our own laws are mainly executed, which is, to attempt to beat and kick men into duty, like pigs and puppies, while their hearts are left to famish and die an eternal death, or to subsist upon the very bark of the rod, used to inflict their misapplied anguish. Many of our State prisons, I am, however, happy to say, have adopted a regimen more consistent with common sense and common humanity. May their example be followed out in every department of civil administration.

I am, however, disposed to charge this civil corruption upon the professed and practical disregard of human polity, which so alarmingly pervades the land. Nothing but maladministration can be expected, while the execution of the laws is, chiefly, in the hands of immoral and wicked men. I say, then, let ministers and deacons, christians and meritorious citizens be, if possible, first at the polls, that their presence may temper and check the demeanor of the vicious and profane, and that they may aid in the election of such men, as shall not only be an honor to their country, but who shall, in the discharge of their responsible duties, feel that the province of civil government, although not directly to christianize, but rather to protect and restrain, is yet, in an important sense, conducive to christianity, by preparing the way for the successful presentation of moral and religious truth: and also feel that penal punishments should never be inflicted, but in connection with moral admonition.

But, to return from this necessary aberration—I find nothing, either in the letter or spirit of this invaluable discourse of our Saviour, either to annul or abrogate this law, given to the father of our postdiluvian race. It is sometimes claimed, however, that the spirit of the gospel is so averse to penal punishment, as to prove the former annihilated. I concede that the christian has more spiritual light than the Jew; but the spirit of high-toned piety has been the same in all ages and under all dispensations, and therefore the argument gains nothing for the claim. Again, it is said that christians should, in all respects, do now as they will do in the millennium. This is a broad claim—more so, I presume, than the objector intends; for instance, it enjoins that we immediately cease from preaching repentance to unbelievers, as the state of society then will not require either that or the agency of human governments. And, arguing from the different states of society then and now, I see no reason why the latter should cease now, any more than the former. Hence I consider the objection defeated.

Lastly, it is objected that the command is, 'Thou shalt not kill,' and as the object of capital punishments is to kill, that object is counter to the command. This command is also of broader import than is usually considered; designed not for the protection of human existence alone, but also every gradation of animal life; so that the needless and wanton destruction of a loathsome worm, is as truly a violation of this law, as the malicious extinction of human life; although certainly a less violation of justice and humanity. This argument will stand until it be shown that we have a right to make such a destruction of animal life, as will best promote our pleasure and diversion. I understand the command to mean, 'Thou shalt do no murder'—a thing as different from killing, as borrowing is from stealing—the first two both taking life, the last two both taking another's property; and the last, in both cases, differing from the first only by the design from which they spring. It was since the giving of this law, that rivers of blood flowed both at the tabernacle and temple: since that, by divine command, 'the sword drank the blood of thousands, and the mighty, stumbling against the mighty, both fell down slain together;' since, also, that all the executions of the Mosaic law took place in obedience to the law itself.

Again, as necessity is the cause of all law, so a change of necessity will set aside, or rather change the requisitions of all law, both human and divine. In support of this I shall be brief. The command to 'remember the Sabbath to keep it holy,' was to the Jews a command equal in importance and identical in penalty with the sixth. But when the necessities of the disciples required them to break it, Christ, stepping forward as their advocate, absolved them on the ground of their necessities, from all blame, either for violating this, or the command 'thou shalt not steal,' (which doubtless they did break, so far as their outward conduct was concerned, in the case in question,) quoting for his purpose the necessary, and therefore innocent, profanation of consecrated things by David and the priests. Here, then, when our necessities require, we have a warrant for the sacrifice of animal life. Of these necessities, I lose nothing by conceding that we are the judges, (amenable to God for their use and abuse,) so long as human judgment is common to this and all other concernments of human life. Every man is his own judge, when to rise in the morning and when to retire at night; when to eat and drink, and when to abstain from eating and drinking; when to rise, when to stand, when to sit down; and, indeed, let no one bring this as an objection to our argument, until he can, from all the concerns of earth, bring with the objection one instance where human judgment is not to be consulted.

In the foregoing, I have attempted to show 1st. that we have a bible warrant for putting the murderer to death, which, to every believer in divine revelation, is equivalent to, or rather is itself, 'a commission written and signed by Jehovah'—that its being given in the infancy of the present race of men, seems to argue that it is only to expire with that race—that the cause of that law has multiplied with human existence, which, admitting that there are eight hundred millions of human beings now on the earth, and only eight then, shows an increase of one hundred million times; the dispersion of the human family, and its consequent indifference and enmity being added—that the residue of the law, of which the command forms a portion, is not done away—that it was disconnected with all other laws, and has suffered nothing by their mutability or extinction: but, like an elastic bark, that accommodates itself to the expansion of the stream, is flowing equably down the current of time, moving all governments before it, until they, one after another, yielding to the solvent properties of the medium, dissolve and are lost forever—that there is no formal abrogation of this law contained in scripture; and admitting, what I think none will deny, namely, that murderers have, for the last eighteen centuries, been put to death honestly and conscientiously, I think this, of itself, will be sufficient with candid minds, to set the subject at rest; for the thousands of executions during that time upon the authority of this command, are chargeable more to the want of a specific abrogation, than to any other cause. How easy would it have been for Christ to have prevented the whole, by just plainly repealing the command, and not leaving it, if no longer a rule of action, a matter of trying and perplexing inference.

It may, perhaps, be said that the scripture is no plainer on the subject of war than on this point, and that men now begin to think they have groped in darkness with respect to that subject. For my part, I disbelieve the right of any civil government formally to declare war. They have a right, undoubtedly, to prepare their forces for protecting their subjects, in case their rights are invaded and lives jeopardized. But these forces should act only in the last extremity. Yet, I am not responsible for other men's wilful ignorance. Why should men have so long groped in darkness on a subject so obviously repugnant to scripture and common humanity? Why, says one, because the scripture no where forbids it but by inference. Forbids it? Why forbid it at all, even by inference? The idea of war and bloodshed is abhorrent to our very nature. Where, I ask, is there an unlimited scripture command for war, even by inference? And if no command, why an abrogation? The two cases have nothing in common; the command for capital punishment is a special injunction, unlimited as to its duration; and when done away, if otherwise than by the extinction of the race to which it was given, will require a special, clear, and positive abrogation. And if the chapter and verse cannot be pointed out, which furnish such an abrogation, all arguments brought from other sources will prove entirely fruitless.

In connection with the above items, I have endeavored to show, that when men have a standard by which to interpret any portion of scripture, they are solemnly bound to employ that standard, and to take nothing relating to it literally; and that the sermon on the mount, so interpreted, contains nothing but what any pious, ardent advocate of civil authority may, exhortitorily, repeat, with entire consistency. I have dwelt thus fully upon the scripture alluded to, because it is claimed, literally interpreted, as the foundation of the doctrine I oppose; and receiving support but from a very few other widely sundered passages. With these exceptions, the bible, as a whole, furnishes nothing subsidiary to the doctrine; but much needs to be entirely explained away on the doctrine dropped. No man can, I think, adopt these strange sentiments, who gives any latitude to this sermon, beyond what has hitherto been claimed; and therefore, as the whole turns here, on this portion of scripture having its literal interpretation and no other, I leave each man to decide for himself, whether the peace doctrine be true or false.

A few words on the right of self-defence, alluded to in the latter clause of the resolution, and I have done. And in doing this, I might employ many methods of argumentation; but that I may be brief, I shall merely draw inferences from what I have already said.

And first, if the command to shed the murderer's blood be still unrepealed, then human governments are consonant with the will of God; although proving that it is repealed would be nothing conclusive against governments. Human governments are but an aggregate of individual power; if individuals have given this power to government, it is plain they must have had it to give, as no one can give away what he does not possess. If they have a right to exercise this power collectively, it is clear, that before thus compounding it, they had a right to exercise it in their individual capacity. Here is a right of self-defence established by irresistible argument. This, however, does not apply to us, as it relates to communities where civil authority is not extant. But, secondly, individuals do not give up all rights into common deposit. What rights, therefore, are thus relinquished to be exercised by government? The answer is, individuals give up all right of self-defence, where government can interfere to defend them; and, consequently, they retain all those where such governmental interference appears to be impossible. For instance, we have already proved the individual right of self-defence in all cases where no government exists. Now, governments annihilate none of these rights; they only require a portion of them transferred to themselves, the residue remaining, as a matter of course, to be exercised, as before, by the individuals. Here, then, seems to be a warrant for the exercise of this right, even under civil protection. If the former arguments fail, however, this, being but an inference from them, will fail with them. Arguments from other sources can be brought, sufficient, I think, to establish this point; which, however, I choose to leave untouched for the present.

And now, Mr. Editor, one word for yourself, which is, that these arguments were not, in debate, satisfactorily met. Yet when they are refuted, I will endeavor not to be enslaved by the interest that I feel in them, being my own unassisted arguments, but will cheerfully renounce them as in duty and honesty bound.

AMUSING.

Extract of a letter from a gentleman in Bristol, R. I. to the General Agent of the Liberator:

'I see, by my last paper, that clerical hostility towards the Liberator and its editor is still active. The clergy seem to have odd enough notions of Mr Garrison's power and designs. Some of them consider him as another Mahomet. One of this class told me, some time since, that 'the abolition of slavery' probably occupied but a minor place in Garrison's views. This worthy gentleman believes that Garrison very early conceived the trifling plan of putting down the church, annihilating the clergy, abolishing the Sabbath, extinguishing all religion, and overthrowing all earthly governments: in short, to destroy every exciting thing in the political, religious, and moral world, and substitute in their places Garrisonism! That he might the more easily execute this beautiful little project, he believes that Mr. G. adopted anti-slavery, solely for the purpose of drilling and preparing a host, ready to obey his orders, and thus topsy-turvy all creation! If many of the clergy entertain such views of Mr. G's designs, as does the really estimable man of whom I speak, I can hardly wonder at any attempts that may be made to 'put down the Liberator.' That such efforts will be successful, however, none can have much fear; and none but men deceived, or traitors to the cause of humanity, would wish to silence the pen of W. L. Garrison.'

COMMUNICATIONS.

ABOLITION IN MALDEN.

MR. EDITOR.—A short time since, Rev. P. R Russell, of Lynn, favored the abolitionists of this place, with two lectures; in the first of which he undertook to show what slavery *is*—and then he proposed and explained the remedy. At the conclusion of the second lecture, which was devoted to answering objections, or, as he quaintly termed it, the *odds* and *ends* of the subject, he suggested to the friends of the cause the propriety of forming themselves into a society. The meeting was then organized by the choice of James Howard as chairman, and Daniel Mansfield as secretary; after which, it adjourned.

At the adjourned meeting, a constitution was offered, and, after some discussion, was unanimously accepted. The following gentlemen were then chosen officers for the current year.

President—James Howard.
Vice-President—Henry Oliver.
Secretary—Edward A. Noble.
Treasurer—Robert Oliver, Jr.
Counsellors—Joseph Evans, Charles Cousens, Otis C. Blood.

The following resolutions were then offered, and unanimously adopted:

Resolved, That the members of this society, by forming themselves into a voluntary association, have taken *one* efficient step for the advancement of their principles, and the consummation of their hopes.

Resolved, That our cause is the cause of God and humanity; and that we are encouraged to persevere, by the records of the past, and the bright prospects of the future.

Voted, That the secretary be instructed to obtain a lecturer as soon as he shall deem it expedient.

Voted, That the doings of the meeting be sent to the Editors of the Liberator and Zion's Herald, for publication.

Voted, to adjourn to such time and place as shall be designated by the executive committee.

Thus you perceive that we have made a beginning; though a small beginning it is—as we commence with only seventeen members. But we do not intend that the paucity of our number shall diminish our zeal. We could wish, to be sure, that others would fill up our ranks, and lend their influence to advance the cause. But if they are disposed to keep back for fear of persecution, (blackguardism,) because it is unpopular, or for any other equally praiseworthy motives, *be it so.*

——— ——— 'Be the combat our own!
And we'll conquer or perish more proudly alone.'

We believe that our cause is the cause of God, and would therefore prosper, though 'wicked men and devils' should conspire against it. And we intend to persevere; believing that no one who has put his hand to the plough, will prove recreant to the cause of humanity. But with a sure belief in the correctness of our principles, and with a firm reliance upon Him, 'who has made of one blood all nations of men, for to dwell on all the face of the earth,' we are resolved that *our* influence shall be on the side of liberty and justice; and we will wage eternal war with that monster of iniquity, *slavery*, until it is entirely and finally banished from our land.

DANIEL MANSFIELD, *Sec. pro tem.*
Malden, Jan. 28, 1839.

NORTHERN GUILT.

MR. EDITOR: In the Boston Courier of this day, I find an article taken from the Emancipator, which contains an advertisement taken from a Southern paper, wherein a woman and three children are advertised to be sold at public auction, 'for the benefit' of a mercantile house in New York.

Now, sir, if the State Anti-Slavery Society designs to expend any money in printing and circulating documents relating to slavery, in my humble opinion, they can print nothing that will so much help the abolition cause as a fact like the above, and others equally well authenticated. They should be published and scattered all over our State.

When the people become agitated with such facts, the truth that the North *has* something to do with slavery will be *forced* upon them—they cannot get rid of it. Argument, be it ever so sound and logical, will be answered with sophistry; but such facts as these will prove stubborn, *awfully* stubborn.

Sir, I do not believe that abolitionists yet feel as they should upon the subject of slavery. We are not half awake—we do not realize how this monster has wound his coils around us *all*. The thunder tones of the Liberator are needed as much as when you first lifted up your voice. The free states are not yet aroused—they have but moved a little, and *attempted* to open their eyes;—the lethargy is still on them—and unless abolitionists are vigilant, ever on the watch, they will drop again into a death-like slumber. But this must not be. We must feel ten times more than we have ever yet felt—ay, and not only feel, but *work*. Party and sectarian spirit *must* be buried by us, and we must join hand in hand, and heart to heart, to accomplish the glorious but yet arduous work that lies before us.

Above all, we must destroy party spirit. Oh, sir, this party spirit has become a perfect *demon* in this country. Men have ceased to judge of a proposition upon its true merits. The first inquiry is, how will it suit our party? Sir, I verily believe that if a bill was drawn up in the Court of heaven, and a deputation of angels sent to earth to present it to our Congress, and it should be presented through the medium of either of the great political parties now existing in this country, that the party opposing the one that presented it would vote it down, if they could.

Abolitionists should have none of this spirit. The abolitionists of the fourth Congressional District have set a glorious example. God grant that it may be followed all over the old Bay State, and that when we are again called upon to give our vote for members of Congress, it shall be found that none but men who are ready on all occasions to carry out, in thought, length and breadth, the doctrines of the immortal 'Declaration,' shall be thought worthy to represent.

January 26th. MASSACHUSETTS.

ABOLITION IN LYNNFIELD.

MR. EDITOR—The cause of abolition, in this town, has, until recently, been greatly neglected. At the request of some friends to the cause, Mr. Thompson, of Lynn, agent for the Essex Co. A. S. Society, lectured here on new-year's evening; and, although there was but a small number present, yet they were so aroused to a sense of duty, that at the close of the address, a society was formed, and officers chosen; and soon a library has been established. By a vote of the society a unanimous invitation was given Mr. Thompson to lecture again on Sunday evening, the 13th inst. Accordingly, on that evening, the meeting was held in the Town-Hall, which was well filled at an early hour. After uniting in fervent prayer with the Rev. Mr. Greene, Mr. T. commenced by describing the horrors of slavery and the slave-trade, and closed by exhibiting the glorious effects of immediate emancipation, as seen in the West India islands. The address throughout was animated and interesting. We trust the people in this place, generally, have received an impression in favor of our holy cause, not soon to be erased.

The following are the officers of the Society: President—Joshua Hewes; Vice President, Orrin Russell; Sec'y, John Danforth, Jr.; Treasurer, John Perkins; Librarian, William A. Whittredge; Counsellors—George F. Whittredge, Jeremiah Coney, and Foster Beckford. JOHN DANFORTH, Jr.

Lynnfield, Jan. 15th, 1839.

[From the Worcester Spy.]

INTERESTING TRIAL.

A case was tried before the COURT OF COMMON PLEAS for *Criminal Cases*, in this town, last week, which, on account of the principles it involved, and the interest which has been manifested in it, deserves something more than a passing notice.

Some time last spring, a woman, named Olivia Eames, formerly of this country, but who had for many years past, resided at New Orleans, returned, in consequence of her husband's decease, to reside with her friends in Holden, bringing with her a black girl, named Anne, whom she claimed as her slave. After a while, the neighbors learned that she was intending to send the girl back to New Orleans, and was in fact negociating through a friend in that city, for her sale. She had been offered $800 for her, but asked $1000. Meantime, while arrangements were making for her removal, the girl repeatedly, though cautiously, expressed to the neighbors her alarm at the prospect of being returned into slavey, her desire for freedom, and her hopes that something would be done for her rescue. Knowing that, by the laws of the State, she was entitled to her freedom, and that if it was not attended to she would soon be beyond the reach of those laws, a *writ of personal replevin* was obtained to remove her from the custody of her mistress, and was put into the hands of an officer. The serving of the writ was strenuously resisted by the mistress, even to the offering of personal violence to the officer; but, after a detention of two or three hours, he obtained custody of the girl and she was removed, and was provided for by him who obtained the writ, and who gave bonds to abide the result of it. At the term of the Court at which the writ was returnable, (the first week in September,) action was continued till the next term.

On the 24th of September, the Term of the Court for the trial of Criminal Cases commenced, and the circumstances relating to this case became the subject of investigation, before the Grand Jury. The result of the inquiry was a bill of indictment against Samuel Stratton, Samuel Foster, Farnum White, jr. and Isaac Cheney, for a conspiracy to remove Anne from the voluntary service of Olivia Eames, and, for the accomplishment of that purpose, making use of the process of law, commonly called a writ of personal replevin. For the resistance which was offered to the service of that writ, no indictment was found!—The defendants were not arrested, but learning that a bill was found against them, they voluntarily appeared and asked for a trial. Investigation was what they most earnestly sought. The District Attorney, however, did not see fit to bring the case to trial, but had it continued to the January term against their wishes.

At the December Term of the Court of Common Pleas, the action of replevin again came on, and was suffered to go by default against the defendant, (the mistress) and judgment was taken against her by agreement of the parties, for nominal damages of one dollar and costs of court. Thus, the freedom of the girl was legally established.

The indictment was called on the 29th ult., and the defendants, (prisoners, they were not) again voluntarily appeared for trial. The case on the part of the prosecution, occupied the whole of the 29th, and until past 10 o'clock on the morning of the 30th. The point which seemed to be chiefly relied upon, on the side of the government, were, first, that Anne remained voluntarily and of choice with her mistress, and had no wish to leave her, and secondly, that, although she might be entitled to her freedom, and desirous of leaving her mistress, yet the defendants had no right, on the supposition or the knowledge of such choice on her part, to take upon themselves to act in her behalf, unless they could show special authority from her for that purpose—and that, without such authority, they exposed themselves to the penalties of this prosecution. The question growing out of the last position was argued at some length, and was not sustained by the court to the extent claimed by the District Attorney. The testimony on behalf of the government made out a tolerably fair case, provided there had not been another side to the question, and admitting it all to be true and not disordered, one would have thought, almost, that Anne was really desirous of remaining with her mistress, and not willing to leave her when the officer came for her.

The counsel for the defence then called his witnesses, who, without making any formal opening of the case, were examined before the adjournment of the court for dinner, and, although the strength of the defence was not in, yet we believe very few left the Court House with any doubts of the result. It was shown by these witnesses, that Anne was under such a state of duress, in consequence of threats which had been made to her, that she dared not to speak publicly of her wishes, or to give her mistress any cause to suspect her intention of leaving her. Still, she had communicated, to those in whom she had confidence, her desire to become free, and her wish that the necessary measures should be taken to effect it; and, in consequence of her request, the writ of replevin was procured. It was shown, too, that instead of going reluctantly with the officer, as had been pretended, she, in fact, had been anxiously waiting for the opportunity, and had her clothes all packed up in two bundles the day previous, ready for a start. Her mistress found the bundles, and mentioned the fact to another person, remarking, at the same time, 'if she was not a negro it would look like running away.'

At the opening of the Court, in the afternoon, the District Attorney addressed the Court and jury, and said that the testimony already in on the part of the defendants had given a new aspect to the case, that the government had no testimony by which to meet or contradict it, and that under such circumstances, he did not feel it his duty to proceed any further with the trial. He said further that the evidence 'abundantly justified the issuing of the process of personal replevin, and that the defendants were fully entitled to a verdict of acquittal, and desired that the jury would at once render such a verdict, which, under direction of the Court, they did, and the defendants were forthwith discharged.

The spectators were generally disappointed in not being able to hear the whole testimony for the defence, and the defendants, themselves, though they have cause to complain of the result, would, still, have been better pleased with an opportunity of showing the whole strength of their case.

MASSACHUSETTS REGISTER.

CONTAINING the TARIFF OF DUTIES altered to the